









AN OUTLINE HISTORY
OF THE
FOREIGN MISSIONS

OF THE
METHODIST EPISCOPAL CHURCH.

Laura S

BY MRS. REV. WM. BIXBY.

Of the Wyoming Conference.

"The World is My Parish."

SYRACUSE, N. Y.

1876.

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DEDICATION.

TO THE

WOMAN'S FOREIGN MISSIONARY SOCIETY,

FOR WHOM IT WAS PREPARED, AND THE

FRIENDS OF MISSIONS GENERALLY,

THIS LITTLE VOLUME IS DEDICATED

BY THE AUTHOR.

16861

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PREFACE.

For a number of years past I have felt an intense solicitude to see some volume that contained a connected account of the work of our Foreign Missions, but on enquiring of my ministerial and other friends, was told that they did not know of any that afforded the desired information. There were volumes descriptive of many of the different missions, but nothing that included the whole. There were also the yearly Reports, but few had taken the pains to preserve them. Having had access to the library of a valued friend recently, who had been more careful in this respect, I not only obtained them, but other volumes throwing light upon the subject.

In the intervals of leisure attendant upon

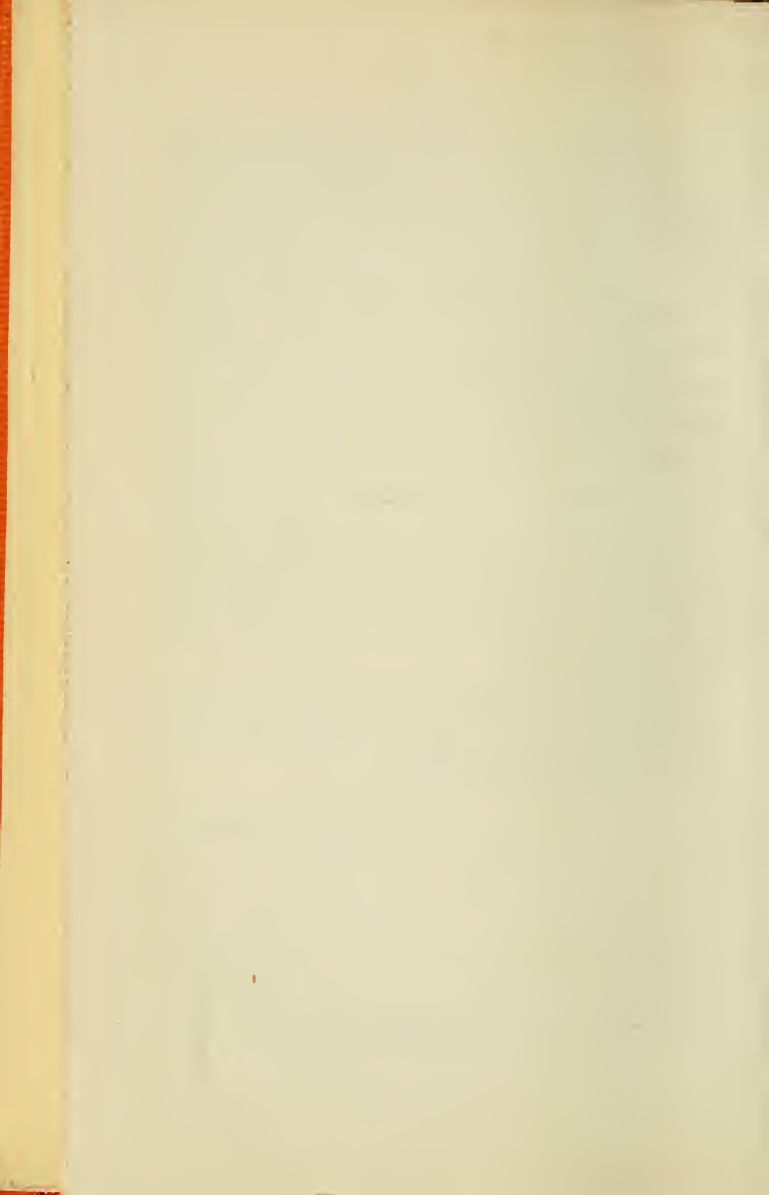
retiring from the duties of a pastor's wife, while recuperating my wasting energies, I have collected and condensed the following facts in regard to our Foreign Missions. As my feelings became enlisted and my sympathy excited for missionaries and their work, the pages accumulated, until, on showing it to many of my friends, they said it ought to be published as a work of reference or hand-book of missions. I never before had any *adequate conception* of the difficulties to be encountered by our missionaries in the prosecution of their work until *reading up* to prepare it. If it shall as strangely warm the hearts of those who read it as it has done mine to prepare it, the interest in our mission-work may receive a new impetus. It is not to be taken up and glanced at, and thrown aside as too matter-of-fact and statistical, but to be read, and pondered, and prayed over, by those that have hitherto paid but little attention to the working of our missions. When such are informed of the *patience*,

and *sacrifice*, and *faith*, required to overcome the *prejudice*, and *bigotry*, and *intolerance* with which our missionaries have to contend ere the conversion of a soul can be chronicled, they will no longer wonder that slow progress is reported, or as large appropriations made by the Board to carry on the work.

Should it awaken a prayerful solicitude in those that have long been contributors to the cause of missions, a strong and abiding sympathy for missionaries, and an increase of their contributions, my labor will not have been in vain.

I send it forth with all its imperfections, fervently hoping it may “accomplish the object whereunto it is sent.”

THE AUTHOR.



A REVIEW ;

OR,

OUTLINES OF OUR FOREIGN MISSIONS.

I shall not attempt in this brief review to give a detailed account of the work of all our Foreign Missions, but simply some account of their Providential rise and progress down to the present time.

In the language of another, “our missions have not originated in meetings called to consider propositions for their establishment or extension. They have all sprung up under the clearest indications of Providence. They are offshoots from the life and conditions of the Church, and some of them strikingly marked by the hand of God.

And as our Church here is emphatically the child of missions, she would prove unworthy that origin, did she not continue to exhibit this feature of her character by sending the Gospel to the 'regions beyond.' "

AFRICA.

“As early as 1831, the Missionary Board had discussed the propriety of establishing a mission at the colony of Liberia on the western coast of Africa. This colony had been formed in 1816 by a few benevolent individuals in the United States.

“The design of its establishment was, to transport the free people of color in this country who were willing to emigrate to Africa, and give them protection in the enjoyment of all the rights of citizenship in a free country.”

“We shall not enter into any discussion in regard to this enterprise relative to any of its bearings—we have but one object in view, and that is to record the plans and labors of the Methodist Episcopal Church in the establishment and prosecution of the missionary work in that wronged and deeply oppressed country.

“The Young Men’s Missionary Society of the Methodist Episcopal Church in the city of New York, with a zeal and liberality worthy all praise, no sooner heard of the opening in Africa for the labors of the Methodist missionary, than they promptly and unanimously resolved to sustain it, and pledged the support of a missionary.”

“During the session of the General Conference of 1832, there might have been seen mingling with the members and people, a mild unassuming man who had recently been appointed missionary to Africa. It was the Rev. Melville B. Cox, of New England.

“Brother Cummings of Philadelphia, took occasion to converse with him, and asked why he would go to Africa. ‘Do you not know,’ said Brother Cummings, ‘that you cannot live long there?’” To this Brother Cox replied, while his eye gleamed with unearthly fire, ‘I do not expect to live long there; but I hope to live to get there; and it is the hight of my ambition, and the brightest vision of my faith, to lay my bones in the soil of Africa. If I can only accomplish this, I shall establish a connection be-

tween Africa and the church at home that shall never be severed.' He sailed for his destined field of labor soon after his appointment, and after a somewhat tedious voyage, arrived in Liberia early in the spring following. The Governor of the colony, Mr. Williams, a member of the Methodist Church, gave him a cordial reception, and did all in his power to further the objects of the mission.'"

"Having consecrated his all upon the altar of missions, and full of zeal for the cause of God in Africa, he at once entered upon his work. While a thousand prayers went up daily from his native land to the God of missions for his success, he sought by earnest pleading at the Divine throne, for himself the baptism of the Holy Spirit, and wisdom to guide him in his work. Nor did he seek in vain. A wonderful providence presided over the mission from its commencement.

"Finding at Monrovia the premises of the Swiss missionaries vacated by their death, he contracted for their purchase; and convening those who were members of the Methodist Church, and others friendly to the mission, he was received and accredited as their minister.

“Articles of agreement were drawn up, by which the subscribers acknowledged the Methodist Episcopal Church in the United States as their parent Church, and resigned the then existing Churches of Liberia to the care of the missionary. The ‘Articles of Religion,’ ‘General Rules,’ ‘Moral Discipline,’ and ‘Temporal Economy,’ were adopted, and the authority of the general Conference recognized in all its departments of government.

“On the ninth of March he held a camp meeting at Caldwell, the first of the kind ever held in Africa, at which consultations were held with the brethren, and plans were devised for the establishment of missions at various points. In the month following, he opened a Sabbath-school consisting of seventy children.”

“The Rev. Messrs. Spaulding and Wright were appointed assistants to the mission, but before their arrival upon the shores of Africa, the fervent, sweet-spirited and devoted Cox had passed into the Heavens. In the short space of four months he had lived to see the Church planted on a firm foundation in Africa—a corps of efficient native

preachers around him—Sabbath Schools organized, and plans adopted for the extension of the Redeemer's kingdom into the territories of darkness. But his work was done. He had fulfilled the errand of his Master, and was immortal till that hour. To Afric's fiery blasts and fatal fevers he was impervious until his hour had come, and then the softest zephyr could waft him home."

We may say of him as of all faithful heralds of the cross who have died in the Master's service:—

“ Servant of God, well done !

Rest from thy loved employ ;

The battle's fought, the victory won—

Enter thy Master's joy.”

“ The successors of the sainted Cox—brothers Wright and Spaulding and their wives—were accompanied by one whose self-sacrificing devotion entitles her to more than a passing notice. I allude to Sophronia Farrington, the first unmarried female missionary sent by our Society to Liberia.”

In looking over a letter received from her a few months since, in answer to my questions in regard to this mission, she says:—

“ Ere the Methodist Church started a

foreign mission in Africa, there seemed to be such a state of things as the messenger of the Lord described when he had been to and fro in the earth and returned exclaiming: '*The whole earth sitteth still.*' This state of things was so painful to me that I felt compelled to give myself to the Lord for work abroad, at the same time praying that he would open a foreign mission in the Methodist Episcopal Church, with a faith which amounted to an assurance that he would do it. With this faith I started for Boston to visit my friends early in 1832, where I waited till the way opened.

"Soon after brother Cox's appointment, he came to Boston and made arrangements, then went on to Africa, where he bought a mission house and made ready for us, and wrote for us to go on. But the evening before we started, we received intelligence of his death. Yet this did not shake my faith. I felt as he said, 'let a thousand fall before Africa be given up.' We arrived safely in Monrovia, January 1st, 1834, but ere four weeks had elapsed our dear Sister Wright was no more; we had expected much help from her as she was well qualified to do good.

"Soon a young Episcopalian who arrived in another ship about the time we did, took the fever and died, and eight missionaries in all, died within four months. Our superintendent now resolved to return to America with his wife and a colored minister, and

wished me to return with them, as he thought he must give up the mission. The doctor said we could never endure the climate; but I felt an assurance that God was for the mission, and said I could never see it given up. They all left, and I remained alone to trust in God; but he sustained me until a new recruit came, and established the mission.

“I taught a native school until my health failed so that I could not teach, and God seemed to say, ‘stay thy hand and give way to the stronger ones who have arrived.’ I now saw clearly that my work was to fill the vacancy and keep up the mission until the Southern help arrived as those who could endure the climate. I then returned with the Rev. Mr. Seys who was coming to America for his family. After I had recovered my health here, I felt that my time was still the Lord’s, and my all was consecrated to him. Blessed be his name. I believe he still owns me, and will soon say, ‘come up higher.’”

It was my good fortune to make the acquaintance of this devoted woman, the first year after I entered the itinerancy. The contrast was so great with me from a life of worldliness to a life of devotion, that, together with the labors of my zealous husband, I thought we could soon persuade the

world to become reconciled to God, but when I thought of her *devotion* and *sacrifices*, I felt that I needed a fuller consecration to the great life work upon which I had just entered.

I lost sight of her during the changeful vicissitudes of the itinerant life, until within the past year, when I ascertained that she was residing in the city of Utica as Mrs. George Cone; only waiting in her rose-embowered cottage, "till the shadows are a little longer grown," ere she receives the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

"Brothers Wright and Spaulding were cordially received, and entered upon their work, preaching the Gospel and administering the ordinances.

"At a general meeting, the Sunday-school association was formed entitled 'The Monrovia Sunday School Society,' auxiliary to the Sunday School Union of the Methodist Episcopal Church. Soon after the missionaries organized an annual conference, consisting of thirteen members, which was denominated "The Liberia Annual Confer-

ence." The Conference formed itself into a Temperance society.

"In the midst of their labors the missionaries were attacked with the African fever; and Mrs. Wright after an illness of a few days, was released from toil and suffering, and entered into rest. It was but a short time ere the spirit of her husband joined her in the better land. He was a devoted friend to Africa, and labored with a quenchless zeal for the salvation of her people. His career was short, but like that of the faithful Cox, it was glorious.

"The sickness and consequent debility of the Rev. Mr. Spaulding and lady, were such that it was deemed proper for them to return to the United States, and seek if possible by a change of climate a restoration to health. It was then the devoted and self-sacrificing Miss Farrington remained alone, as a light to cheer the gloom, and thus formed the connecting link in the history of this mission."

"In 1834, the Rev. John Seys was appointed superintendent of this mission. He soon after embarked for Africa, accompanied by the Rev. Francis Burns and

Eunice Sharp, both Africans, the one a local preacher, the other a teacher. Upon his arrival in Liberia he was cheered by the prospect around him. After holding quarterly meeting conference at Monrovia, he visited the churches at Millsburg, and Caldwell. He found seventy-seven members of the Church at Monrovia, eighteen at Millsburg, and forty-eight at Caldwell.

“He established a school at New Georgia, where there was a society of thirty-six recaptured Africans. Another school at Edina of seventy-eight and a society of twenty-members; another at Grand Bassa, where there were forty-three children, and a membership of twenty.

“In addition to the superintendent, there were reported in 1835, thirteen preachers, all colored, and six school teachers.”

“This year the Rev. Mr. Seys returned to the United States, accompanied by the devoted Miss Farrington. After remaining a few months, he again embarked for Liberia in company with the Rev. Squire Chase, and George Brown, a colored local preacher.

“The report of this year is of the most cheering character. Almost every station

was visited with a revival—the result of which was an accession to the Church in the colonies of one hundred and sixty, twenty of whom were native Africans. The whole number in society was as follows:—In Monrovia, seventy-seven; Millsburg, eighteen; Caldwell, forty-eight; New Georgia, thirty-six; and Edina, twenty-five. The day and Sabbath schools, which had been established at all the stations, were accomplishing a vast amount of work.”

In 1836 the numbers in society were reported as three hundred and seventy-five in all the stations. Arrangements were made for the establishment of missions in the Condo country and at Bushrod Island.

“The services of Dr. Goheen, as missionary physician, were engaged in the year 1837, and the following year he sailed for the mission, accompanied by two young ladies who had volunteered their services as teachers.

“The numbers in society were reported as four hundred and eighteen. There were fifteen missionaries, one physician, seven school teachers, having charge of two hundred and twenty-one scholars, and six Sab-

bath schools, with three hundred scholars. Four new missionary stations were selected, namely: Jack's Town, Junk, Sinoe, and Boporo. Preparations were made for the establishment of an academy in which the higher branches of an English education should be taught." *Wilkins*

"The devoted Mrs. ~~Williams~~ sailed for this mission this year, (1837,) and soon after her arrival established an academy at Millsburg, to which she devoted herself most assiduously for nearly twenty years.

"In 1838 an additional missionary and school teacher were sent over, and also a printer for the purpose of publishing a periodical. As soon as practicable a periodical was commenced, entitled 'Africa's Luminary,' printed by Mr. Jayne, and edited by Messrs. Seys and Goheen.

"Mr. Burton, the principal of the academy, rendered signal service to the mission by his literary labors. He was assisted by white and colored teachers.

"In 1840 the school contained one hundred and forty scholars.

"A manual labor school was established at White Plains, where instructions were

given in the various agricultural and mechanical branches. The mission stations in the interior towns were represented as in a flourishing condition."

"In 1841, Mr. Burton, the principal of the academy in Monrovia, was called to enter into rest. Barton and Stocker had just entered into the portals before him. Though Africa had become, to our Church, a place of graves for her missionaries, it was not the grave of missions. The stations of those who had fallen were soon filled by kindred spirits, ready to toil, suffer, and die, in the Master's service."

"In the year 1842, the Rev. Mr. Seys was obliged on account of ill health to return home. Rev. Messrs. Chase, Pingree and Brown were sent out as a reinforcement. The membership had increased to one thousand. In the schools were six hundred children. There were fourteen churches, eight parsonages, an academy, and printing office. Distant tribes had sent deputations to the missions, asking for missionaries, and the establishment of schools. The cry came from every direction in the interior, 'come to our help, we want to hear your God-palaver.'"

The minutes of 1843, report twenty preachers, all of whom were colored, except Messrs. Chase and Pingree. Mrs. Wilkins had established a school at Millsburg for native girls exclusively.

“The Rev. Mr. Seys returned to the mission this year, and entered into still more arduous labors than before. In addition to acting as superintendent, presiding elder, editor, &c., he took an excursion on foot into the interior, for the purpose of visiting the towns among the Goulah, Queah, and other tribes of western Africa. He established three new mission stations, appointed missionaries at them, and adopted plans for mission schools.

“Among the thousands of missionaries scattered abroad in different parts of the world, none had more promising fields than our missionaries in Africa ; and yet the Board found it exceedingly difficult to furnish men for this interesting portion of the Master’s vineyard.

“Notwithstanding the efficiency of the Rev. Mr. Seys, when he sent in his reports for the years 1844–5, he also resigned the superintendency of the mission in Liberia,

with the deepest regret that his domestic circumstances required his resignation, and the most prayerful solicitude for its future success.”

“He was succeeded in 1845, by the Rev. J. B. Benham as superintendent, with the Rev. W. B. Williams as principal of Monrovia Seminary, and Rev. W. B. Hoyt, assistant missionary. They arrived with their families in December, and were warmly greeted by their brethren at the mission house. They had hardly addressed themselves to the work, before intelligence was received of the capture of the slave ship *Pons*, of Philadelphia, with some nine hundred slaves on board. On the first day after her capture nineteen died; and by the time she reached Monrovia, during a passage of fourteen days, the number had been reduced to seven hundred and fifty-six, and many of these in dying circumstances.

“The slaver was visited by Rev. Messrs. Benham and Hoyt, Governor Roberts, Judge Benedict, and Dr. Lugenbeel, who beheld a scene of horror beyond the power of pen adequately to portray.

“It now became the duty of Dr. Lugen-

beel, United States agent for recaptured Africans, to provide for all these destitute and wretched beings, who, in the providence of God had been thrown upon the colony for support.

“In making a distribution of them, he proposed to place a portion of them under the care of our mission, to be trained up under moral and religious influence, and educated for future usefulness.

“Being without instruction from the Board, the superintendent felt himself at a loss how to act in the case. Unwilling, however, to let so favorable an opportunity of filling up our mission-schools pass without improvement, and, at the same time hesitating to assume, without authority from the Board, so great a responsibility, he determined to call a meeting of such members of the Liberia Conference as were accessible, for consultation and advice.

“This meeting was held the same day the recaptured slaves were brought into Monrovia. It resulted in the passage of a resolution recommending the superintendent to take one hundred of them under the patronage of the Missionary Society of the Meth-

odist Episcopal Church. To assist in defraying the increased expenses which this new responsibility would occasion, a subscription was opened on the spot; and, as an evidence of the deep interest felt by the missionaries present the sum of one hundred and thirty-five dollars was pledged for this object.

“A circular was immediately issued from the office of *Africa's Luminary* in which all the thrilling facts were detailed, and a copy forthwith transmitted to the Board.

“When this ‘circular,’ as well as other thrilling facts and appeals were received, it produced a general sensation throughout the country. Two special meetings were gotten up in the city of New York, for the relief of the recaptured Africans; one by the New York Colonization Society, and the other by our Board of Managers. The collection and pledges on the occasion including provisions and other articles, amounted to about thirteen hundred dollars. With the special object of meeting this emergency, donations in money, provisions, and clothing were also sent in from various parts of the country; all indicating the deep and

pervading interest felt for these rescued captives. Accompanying these donations, in many instances, were letters expressive of their strong and cherished sympathy for the wretched sufferers, and the most earnest desire for their physical, mental, and moral culture. These tangible evidences of philanthropic and Christian zeal gave a new impulse to missionary effort in the Church, quite beyond what would have been imagined, when the devoted Cox first set foot on Afric's shores."

"The superintendent's report for the year 1845 does not contain anything of additional interest to that made the previous year by Rev. Mr. Seys. One hundred children of the slave ship *Pons* had been taken into the mission schools and families, and were provided with food and clothing.

"The health of Rev. Mr. Hoyt and his wife was such, in consequence of repeated attacks of the African fever, that it was deemed prudent for them to return to the States.

"Miss Laura Brush and Miss Lavina Johnson, whose health had been restored, sailed in the Liberia packet for Monrovia,

to enter upon their work connected with the mission.

“The annual report of the superintendent presents several encouraging aspects. The Conference Seminary was reported to be in a prosperous condition, notwithstanding it was again clad in mourning by the death of its estimable principal, Mr. Williams.

“In consequence of ill health, the Rev. Mr. Benham was obliged to return to the United States in 1848. The annual report for the year contained the cheering intelligence that the cause of Christianity was steadily on the increase in the Republic. An addition of one-tenth had been made since the last report, and the work was extending into the interior. The ‘Liberia Conference Missionary Society’ was increasing in interest, and promised to be an efficient auxiliary in promoting the great object of sending the Gospel to the destitute.”

“In 1848 the Bishop, having charge of foreign missions, in view of the many difficulties connected with the supervision of the Liberia mission, such as the distance of the field, the great expense in reaching it, and the immense sacrifice of life consequent

upon exposure to the malaria, in connection with the fact that there were colored ministers there of sufficient numbers and talents to take charge of the entire work, divided the field into three districts, and appointed the following presiding elders, namely: J. W. Roberts for Monrovia, J. S. Payne for Bassa, and Francis Burns for Cape Palmas, the latter of whom was appointed to preside at the next annual Conference to be held at Bassa Cove in January, 1849."

"More than a year elapsed after the return of the Rev. Mr. Benham, before the Bishops could obtain such a man as they deemed suitable, with whom to supply this vacancy. The plan of districting the field, and appointing three presiding elders to exercise a supervision over the interests of the mission, though a judicious arrangement, was not deemed sufficient to exclude the necessity of having a white superintendent in that field. Accordingly at as early a period during the year as was practicable, Bishop Morris selected for this responsible position, Rev. N. S. Bastion, of the Illinois Annual Conference. He sailed on the first of August, and arrived at Monrovia in due season."

The Rev. Francis Burns, who it may be remembered was appointed to preside at the Conference of 1849, presented a very lucid account of the state of the work within the mission, as well as among the "colonial settlements," and the natives within the jurisdiction of the "Maryland Colony," but is entirely too long for insertion here.

After the session of the Conference of 1850, the Rev. Mr. Bastion presented his report, in which his attention was early called to the Conference Seminary at Monrovia, and the missionary day-schools throughout the Conference. He says: "Immediately upon arriving at Monrovia, the painful information was gained, that excepting the Sabbath school our denomination was wholly destitute of any kind of school either for natives or citizens, in Monrovia the capital of the Republic."

After walking up to the location of the Seminary, and finding it in such ruinous decay that it would have fallen to the ground but for the external support, he says, "I looked upon this extensive mission, thus destitute of central educational power, as being in one general and important sense,

like a great body without a heart ;” and asks from what source our schools in all the mission and Republic were to be supplied with teachers? But knowing that it was utterly impossible for America to furnish an adequate number of teachers and ministers, he came to the conclusion “that the general, and common, and ultimately the native supply must be colored men. Every consideration urged, that every country, to meet its own necessities, must raise up its own teachers and ministers; and in view of what had been accomplished by the Liberia Conference Seminary, it was thought advisable to commence the work of rebuilding the Seminary at once.”

“After making their estimate, it was believed that five thousand dollars would be sufficient for its erection and completion, but it was afterwards found that the entire expense of erecting and completely furnishing the building, according to the detailed plan forwarded to Dr. Durbin from London, would cost eight thousand three hundred dollars; and the question presented itself—from what source was this money to be obtained?

“It was first ascertained that from the statements of accounts of the appropriation for 1849, at least two thousand dollars would remain unused at the end of the year. Strict examination was made into every expenditure of the mission; some were found to be wholly unnecessary, and others entirely unproductive. For reasons which are given in the special account of that field, Golah was unsupplied for one year. From one thousand to twelve hundred dollars more were at once made available from this source alone. By stopping the printing of the *Luminary* for one year, another thousand was gained.

“The missionaries were willing to do with less expense for repairs, and a smaller sum than usual would suffice for incidental expenses.

“By placing several of the boys at manual labor, they were enabled wholly or partially to earn their own support. And the people of Liberia and members of the Conference subscribed nearly another thousand. In a word, the people generally and all the members of the Conference, with the teachers, were greatly in favor of the work: and

many personal sacrifices were made that this greater, more permanent and general interest might be promoted. Hence, it was believed there was ground for confidence and action at once, without the assumption of unwarrantable responsibility."

They accordingly contracted for the building of the Seminary, which was to be completed by January 1st, 1851. At the conclusion of the report the Rev. Mr. Bastion gives a description of the mission property at Monrovia. He says, "there is one mission house or parsonage, valued at \$2,500. The printing office, which is also used as a chapel, valued at \$500, and the Seminary which has recently been completed, including the two lots upon which it stands, at \$12,000."

We have not room for the report entire, neither for that of the extension of the mission, or the station of the preachers.

From the report of 1852 we gather that the mission is in a healthy condition, and has increased somewhat in strength and action.

"Last year there were ^{ten}~~two~~ hundred and seventy-four members, this year eleven hundred and thirty—an increase of fifty-six;

last year there were one hundred and twelve probationers, this year one hundred and twenty-seven—increase fifteen. The contributions within the mission for the support of the ministry, but principally for building and repairing churches, have been between \$1,600 and \$2,000.

STATIONS OF PREACHERS FOR 1852.

Monrovia District,—E. Burns, P. E.

Millsburg, White Plains and Upper Caldwell Circuit—Amos Herring and Othello Richards.

Robertsville and Heddington Circuit—James Byrd.

Lower Caldwell and New Georgia Circuit—Daniel Ware and W. F. Tyler.

Monrovia and the Seminary—F. Burns, one to be supplied.

Mission to natives in and near Monrovia—H. B. Mathews and H. H. Whitfield.

Cape Mount Mission—A. D. Williams.

Bassa District,—A. L. Payne, P. E.

Bassa and Lanesborough Circuit—A. L. Payne, preacher in charge, with J. L. Morris and S. J. Matthews. Marshall, Gloster Simpson.

New Cess Mission—J. W. Harland.

Cape Palmas District.

Mount Emory and Cape Palmas Circuit—A. F. Russell and Joseph G. Thompson.

Davis Town and Gillibo—One to be supplied.

Barraka—One to be supplied.

Sinoe and Readsville Circuit—B. R. Wilson and E. D. Taylor.

John W. Roberts at his own request absent by leave of Conference.

Plato Hull, left without appointment on account of ill health.

The condition of the Liberia Mission in 1855, is reported as being, “twenty-two ministers, of whom four are supernumeraries, one absent on a visit to the United States, and twenty-three teachers of seminaries and common schools. The internal condition of the mission is satisfactory. There has been an increase in the membership, and an extension of the mission. The native brethren have contributed work and materials for building churches, parsonages and school houses, and seven hundred and forty dollars and eighty-seven cents have been raised for missions. The Board are desirous that the Churches should begin to look towards self-support.”

“The statistics of 1856, report nineteen as missionary force, and five teachers in Monrovia Seminary and Millsburg Female Academy, besides twenty or more teachers of

common schools on the mission. Four were removed by death, viz.: Rev. Daniel Ware, Rev. James Byrd, Miss Maria E. B. Stanton and Rev. W. P. Montgomery. The *real* progress is seen in the number of native converts in the church; the amount in cash and in work the people themselves have raised for churches and parsonages; the number of Sunday schools, teachers, scholars and Bible classes; the deputations sent from adjoining towns for teachers and ministers; as well as the testimony of strangers."

The Rev. Mr. Seys visited the mission this year and found many works of improvement. An examination of the scholars of the lower department of the academy was held, which was very satisfactory.

"In the report of 1857, we find that the Rev. J. L. Morris died in great peace, also Mrs. Wilkins of precious memory, and left her female boarding school as a legacy to Miss Kilpatrick. Rev. J. W. Horne, A. M., Principal of Monrovia Seminary, was granted a release from his work in Liberia on account of his health and returned to the United States."

"For several years past, under instruc-

tions from the Board and bishops, the missions in Africa have been gradually assuming internally the form and order of administration of the churches at home. We refer particularly to their own efforts to make their contributions in their several churches the ground of support of their pastors, and to look to the Missionary Society for what was necessary over and above this. And that the church at home may be advised that our brethren in Africa have done something to help themselves, we refer to the fact that in 1856, up to their conference, the various charges in the mission contributed in *work* \$18,250, and in *cash* \$7,146. The educational institutions were progressing finely, namely: The Manual Labor School at White Plains, and Miss Kilpatrick's Female Boarding School which had been removed from Millsburg. The Monrovia Seminary, a large brick building in the town of Monrovia which was occupied by the Rev. Mr. Horne as principal, was then occupied by a school under the care of Brother D. Ware. The new Seminary at Cape Palmas was among the best buildings in the Republic, and could competent teachers have been

secured would doubtless have accomplished much.”

“Another half yearly examination was held at Monrovia Seminary, which was even more satisfactory than that held the previous year.

“Miss L. E. Hazard, who was educated at Wilbraham, was sent over to assist Miss Kilpatrick.

“The Missionary Society have also had for some time two young men in course of collegiate education, from whom they expect good service in our seminaries in Liberia.

“Thus the Church may see that the Missionary Society has endeavored to promote the great interests of religion and education on the western coast of Africa, and spread the light of the glory of Gospel of God, into that dark domain of barbarism.”

“In the report for 1859, we find the Rev. S. J. Matthews Presiding Elder of Monrovia District, and preacher in charge of Monrovia Station; John W. Roberts Presiding Elder of St. Paul's River District, and preacher in charge of Millsburg and White Plains; Grand Bassa District—W. H. Tyler Presiding Elder, and preacher in charge of Upper Buchanan.

“Sinoe District—Joseph G. Thompson Presiding Elder, and preacher in charge of Greenville. Cape Palmas District—B. R. Wilson Presiding Elder, and preacher in charge of Mount Emery.

“Total number of church members, 1,314; probationers, 184; local preachers, 26; Sunday schools, 24; officers and teachers, 158; scholars, 847; volumes in library, 1,088.”

The following is a synopsis of the Annual Report of Bishop Burns, made out in 1861 :—

“We have seventeen effective men. Five were received during the session, and the same number placed on the superannuated list. Among those received on trial were two from native tribes, young men of good common education, and both of decided promise. One was Charles A. Pitman, a Queah, the other John C. Lowrie, a Greybo. Two new and promising stations are being opened among the natives this year.

“The societies are trying to help themselves as follows :—

Monrovia, for church repairs.....	\$366
Support of pastor.....	262
For the missionary cause among the natives, by individuals.....	60
Sabbath schools.....	25

By the sisters for completing repairs inside the Church	16
Watch-night offering.....	25

Total for 1860..... 754

“Members, 1,383, of this number 64 are natives; probationers, 90; local preachers, 36; Sunday schools, 23; officers and teachers, 151; scholars, 327.”

We have no report to which to refer until 1872, except a very limited one from Bishop Roberts of 1869, in which he says:—

“That from the growing piety in the Church a deeper and more wide-spread revival has occurred than was ever known before in Liberia. At almost every point within the bounds of the Conference, the Lord has been gracious in the outpouring of the Holy Spirit, in quickening the societies, and in the conversion of souls, and the result has been, large accessions to the Church; and the work in all departments is marked with great peace and prosperity.”

“The following is a summary of the statistics of the Conference for 1871:—

Members.....	2,065
Deaths.....	65
Probationers.....	174
Local preachers.....	37
Adults baptized.....	62
Children “.....	89
Parsonages.....	6
Probable value.....	\$11,500
Sabbath schools.....	25
Officers and teachers.....	201
Scholars.....	1,309

Day schools	15
Scholars in day schools.....	450
Volumes in libraries.....	1,127
Collections for support of Gospel.....	783

“The following are the appointments for 1872:—

Monrovia District,—P. Gross, P. E.

Monrovia—H. E. Fuller, J. S. Payne and H. H. Whitfield, supernumeraries.

Robertsport—L. S. Roberts. St. Paul’s River—to be supplied. J. O. Moore and O. Richards, supernumeraries.

Congo towns on St. Paul’s River—H. B. Capehart.

Millsburg and White Plains—Philip Gross.

Queah Mission—G. J. Hargreaves.

Arthington Mission—S. J. Campbell.

Heddington and Robertsville—H. Ryan.

Bassa District,—J. R. Moore, P. E.

Bexby Circuit—W. P. Kennedy, Sr., Edina—J. R. Moore.

Durbinville—W. P. Kennedy, Jun.

Marshall and Mount Olive—J. H. Deputie, J. G. Thompson, supernumerary.

Sinoe District,—Charles A. Pitman, P. E.

Sinoe Mission—C. A. Pitman. Louisiana—J. M. Montgomery.

Cape Palmas District—Mount Scott and Tubmantown—C. A. Harmon. Grebo Mission—J. C. Lowrie.

Soon after the Conference, the Rev. J. M. J. Montgomery died at his post.”

We close this description of our African work with quotations from the last session of the Liberia Annual Conference which met at Clay Ashland from January 27th to February 3d, Bishop Roberts presiding :—

“Four young men were admitted on trial, but three of the noblest of the members of the Conference had fallen. One, a son of Bishop Roberts, in the twenty-sixth year of his age, of much education and promise. Another, Dr. J. H. Moore, a most eloquent man, with a vivid imagination that clothed his sermons with a startling and impressive power. Third, Othello Richards, a venerable man of seventy-six; a zealous, good preacher. The work of Africa is no wise changed since the last report. The same reasons both for discouragement and hope still exist.”

We cannot better represent the temper of the mission than by presenting the resolutions of the Conference on some of the most important matters.

FIRST, ON SABBATH SCHOOLS.

Resolved, That we hail Sabbath schools as the most effectual means for the early training of our youth, and inculcating upon their minds those grand and dignifying principles which enter into and characterize the Christian code.

Resolved, That in reference to the pres-

ervation and transmission of civil and religious institutions to posterity, we cannot hold Sabbath schools in too high estimation, nor devote too much of our best talent in their behalf.

Resolved, That whereas the native element in our communities constitutes no mean proportion of our youth, we urge upon householders having the care of these youth the imperative necessity of sending them to the Sabbath schools.

Resolved, That the several preachers and ministers of charges be required to organize and maintain a system of Sabbath-school teachers' meetings, which shall have for their object the adoption of the most feasible system of instruction; also the raising of funds for the purchase of books, periodicals, etc.

Resolved, That among the most effective means to impress indelibly upon the mind of youth the wholesome lessons of Scripture, is that of lecturing to them in some familiar style adapted to their comprehension; the lecture having for its basis some Scripture scene, largely illustrated and exhibited to their view.

Resolved, That the Children's Day, (see Discipline, page 149, section 371,) be punctiliously observed over all of our circuits and stations.

SECOND, ON TEMPERANCE.

Resolved, That the members of this Conference be required to strictly enforce the Discipline on the subject, both as to preaching on intemperance and seeing that none continue in our churches who persist in this sinful indulgence, which is the bane of our national and religious life.

THIRD, ON THE EXTENSION OF THE WORK.

Resolved, That the prevailing sentiment of this Conference is enlargement and extension.

Resolved, That the Liberia Annual Conference stand ready and anxious, awaiting the advance of the mother church in America to qualify her for this aggressive interior move.

Resolved, That it is the sense of this Conference, that in order to an efficient and effectual move in this direction, there should be established and founded somewhere in Liberia an institution or institutions, having for their object the training of proper young men and youths as recruiting corps for the work, to be denominated "Missionary Training Institution for Interior Work."

Resolved, That the presiding elders of the Liberia Annual Conference be constituted agents for the procurement of such young men and youths, either Americo-Liberians or natives, as students for said institutions.

Resolved, That the broad scale upon which it is proposed to take the initiative steps interiorward, receives our endorsement and that, under the superintendency of a man qualified to represent the interest of the home or parent Church, such a work is destined to realize the accomplishment of vastly more than the most sanguine and hopeful have ever conceived.

FOURTH, PRESENT STATE OF THE WORK.

“The most interesting portion of the work in connection with this Conference is our native work—the work among the aborigines of the country. We regret exceedingly that we cannot report that degree of success which is so earnestly desired by the Conference.

“We regret that, for the want of means sufficient, our missionaries among the natives cannot do that amount of good, nor inspire that degree of energy and confidence which is requisite for success. We believe that our missionaries, with the limited means allowed them, are doing the best they can. That there should be furnished to the missionaries suitable houses both for residence and worship—such as may command the respect of the natives. Your committee, therefore, recommend the adoption of the following:—

Resolved, That the Board is earnestly prayed to untie our hands, as above asked;

strengthen us, and send us forth as missionaries in the nineteenth century, and then patiently wait for the results, which are the Lord's. We have stations among the heathen occupied by strong men, live men, but they and their work are weakly sustained.

LIBERIA MISSION CONFERENCE STATISTICS—
FOR 1874.

Probationers.....	140
Full members.....	1,892
Deaths.....	49
Local Preachers.....	33
Adults baptized.....	27
Children “.....	37
Churches.....	24
Probable value.....	\$10,960
Parsonages.....	4
Probable value.....	\$6,975
For Conference claimants.....	\$582
Number of schools.....	25
Officers and teachers.....	169
Number of scholars..	1,177

We have occupied much time and space with Africa, but as it is our oldest Foreign Mission, of over *forty* years standing, it is a long period in which to make history. We could not well delineate the labors and sacrifices of its founders and those who have labored to bring it to its present standing without doing so.

SOUTH & AMERICA.

FOUNDED IN 1836.

“The only mission of the Methodist Episcopal Church in South America is on its south-east coast, and at the mouth of the Rio de la plata. Its stations include the capitals and the most important cities of the Argentine and Oriental Republics.”

“As early as 1832 the attention of our Church was called to this field, and three years later, the Missionary Board sent out the Rev. Fountain E. Pitts on a missionary tour, with instructions to make Rio de Janeiro and Buenos Ayres the chief points of observation. He also visited Montevideo, and several places of less note. In all these cities he met with Englishmen and Americans, who received him with great cordiality. He held meetings in several places, and the representations made by him as the result of his tour, led to measures of a more permanent character.”

“In 1835, the Rev. John Dempster was

appointed missionary to Buenos Ayres, and entered upon his mission with flattering success.

“Soon after his arrival he hired a house as a preaching place; where he discoursed to large and attentive congregations the words of life and salvation. Such an interest was awakened, and the congregation increased so extensively in numbers, that, on the authority of the Board, he purchased a lot of ground, on which to erect a church for their accommodation.

“To accomplish this object he opened a subscription and received from the citizens, the sum of fifteen hundred dollars.

“An appropriation of ten thousand dollars was made by the Board to carry out this object.

“In 1837, the Rev. Justice Spaulding was appointed missionary to Rio de Janeiro. He was enabled to form a small society, and was also successful in organizing Sabbath schools for the religious instruction of youth.

“Upon the urgent solicitations of the citizens, he opened a day school for the education of children of English and American citizens. The year following, the Board, finding from the representations of Mr. Spaulding that it was necessary, for the successful prosecution of the mission to have additional aid, requested of the Episcopacy the appointment of the Rev. Daniel Kidder as assistant missionary, and the Rev. R.

M' Murdy and lady as teachers. The zeal of the missionaries in preaching, and circulating the scriptures, and their pastoral visitations excited the opposition of the Roman Catholic priesthood. But such opposition was anticipated. In a country where Romanism had promulgated its monstrous errors unrebuked and unexposed for centuries, it would be wonderful if when these absurdities were brought to light, they should not elicit opposition.

“The mission at Buenos Ayres continued to prosper under the labors of Mr. Dempster. At his request, a graduate of the Wesleyan University was appointed as teacher for the mission, and a school was opened with flattering prospects. The Church edifice was progressing towards completion.

“During the year 1838 he visited Montevideo, and had free and full conversation with many of its citizens. He found there several American families who were anxious that a mission should be established among them. His request to the Board that a missionary should be sent there in the double capacity of minister and teacher was granted by the appointment of the Rev. Wm. H. Norris to the position.

“In consequence of the death of Mrs. Kidder in 1840, the Rev. Mr. Kidder returned with his children to the United States, consequently Rio de Janerio was only supplied with Mr. Spaulding.

“The Rev. Mr. Norris cultivated his field at Montevideo with zeal and energy. The unsettled state of the country, growing out of its political relations, together with the almost inseparable prejudices, superstitions and intolerance of the Roman Catholic religion, rendered South America comparatively an unproductive field in a missionary point of view.

“The most that the missionaries could hope to accomplish was the instruction of the children of the American and English residents, and preaching to their parents, together with the faithful distribution of Bibles, Testaments and tracts among those who were willing to receive them.

“Under the circumstances the Board very wisely discontinued its appropriations made towards the erection of the Church which was in progress.

“The prospects of the mission growing darker and darker, and having little hope in regard to a change in the intolerant and irreformable spirit of Romanism, in 1841 the Board recalled its missionaries, and the field was abandoned. The abandonment, however, of this interesting field, at this junction, must be regarded as the following of the clearest indications of Providence, pointing out to the Board the same policy which governed the Apostle, when, after laboring zealously with his kindred and countrymen to the end that they might be induced to

embrace the Gospel, and finding his toil comparatively useless, said, in behalf of himself and his co-laborers, 'You consider yourselves unworthy of eternal life. Lo we turn to the Gentiles.' The condition of that country is absolutely worse than heathen; and the effort made for the salvation of its inhabitants, should be in proportion to their danger. It was not long after the return of the missionaries, until the foreign residents at Buenos Ayres, realizing their destitution of the ordinances of the Gospel, formed themselves into a society 'For the Promotion of Christian Worship,' and memorialized the Board on the subject of sending them a missionary to occupy the church made vacant by the recall of Mr. Dempster. The society pledged itself to support the missionary by an appropriation annually, of one thousand dollars. The Board in view of these facts, recommended to the bishop having charge of foreign missions to make an appointment, agreeably to their request; and accordingly the Rev. Mr. Norris, formerly of Montevideo, was appointed missionary to the station."

"The native population being entirely inaccessible to the missionary, he devoted his time exclusively to the American and English residents. The congregations were large and attentive and the Sabbath school was in a flourishing condition. The prayer and class meetings were numerously at-

ended, and everything connected with that church was interesting and prosperous. It being necessary for Mr. Norris to return to the United States the Board accepted his resignation, and the society passed resolutions highly commendatory of his zeal and ability, and expressive of regret at his being compelled to retire from the field of his labors.

“They also asked from the Board the appointment of a successor, which request was granted and the Board recommended such an appointment to the Bishop, who supplied his place with the Rev. D. D. Lore. He embarked for the mission on the 20th of September, 1847, and arrived there in December. He was cordially received by the friends of the mission, and immediately entered upon his work.”

In a letter dated July 23d, 1849, he mentions receiving eighteen as the fruit of a revival then in progress. In another letter dated December 4th, the Sabbath school is represented as being in a flourishing condition, the class meeting manifestly improving, and prospects generally growing brighter, and suggests the importance of extending the work into the country. In 1851 he reports progress, and observes “that the mission to Buenos Ayres, has not drawn upon the treasury for any money

during the past year, that its current expenses were met by the 'Society for the Promotion of Christian Worship.' ”

In a letter dated January 15th, 1852, he says :—

“During the four years past of our ministry here, we have received by letter, ten ; on probation, fifty-five ; these added to the twenty-one found on my arrival would make eighty-six, being an increase of forty-two. Two hundred and sixty-five Sunday school scholars, twenty-eight officers and teachers ; being an increase of one hundred and sixty-nine scholars and fifteen teachers ; baptized one hundred and six children and three adults ; married twenty-nine couple, and attended seventeen funerals. This mission is now fully able to sustain itself, and a little more.

“We have this year remitted about \$250 to the Missionary Board, and expended more than \$1,000 in repairs upon mission property, besides raising about \$1,200 to meet our current expenses. Surely this mission is not a failure.”

He was eminently successful in this field where he remained seven years, and when he returned, he left behind him “a memory of himself which has remained through all the subsequent years.”

As was said at the time of his lamented

death, "Dr. Lore's zeal in the cause of missions always possessed him. It extended through the whole sphere of his interests, his motives, his labors, his affections, securing to the broad and comprehensive purpose of Christ in the world, the consecration of his property, his strength, his influence, his family." And when he consecrated his cherished and accomplished daughter to her life-work in India, at the farewell missionary meeting, he observed "that he hoped the time would never arrive, when the missionary cause had not a representative in his family."

"He was succeeded in the superintendency of the mission by the Rev. G. D. Carrow who proceeded to carry out Dr. Lore's views of extending the mission into the surrounding country, which had been made possible by religious liberty having been established. The General Missionary Committee and Board having been informed of this state of the case, authorized the Rev. Thomas Carter to proceed without delay to Buenos Ayres to assist Brother Carrow in his arduous work."

A few statistics will close this report of 1855:—

April 1st, admitted to full membership.....	13
October 3d.....	1

Continued on trial.....	4
Dropped for neglect of means of grace.....	5
Withdrawn from classes and re-united according to original compact.....	2
Removed to Scotland by certificate.....	2
September 16th, received on probation.....	13
Whole number.	81
Sunday school scholars.....	187

CONTRIBUTIONS.

To Treasury of Miss. Soc. of the M. E. Church, silver..	\$1,000
American Bible Society.....	35
Sund. Fund of the Mission.....	90
Domestic Poor Fund.....	85

From the limited report of 1857, we gather that the Rev. Wm. Armstrong was sent to labor in the country around Buenos Ayres, and the Rev. Henry R. Nicholson to take charge of the mission school, organized and conducted by Rev. Mr. Carrow and wife. The Board also authorized the opening of the mission in Montevideo.

“At the last report, the Rev. Mr. Carrow was superintendent of this mission, assisted by the Rev. Henry R. Nicholson. Owing to the ill health of Mrs. Carrow, Mr. Carrow asked to be relieved. The request was granted, and the Rev. Mr. Goodfellow sent to take his place.

“The Rev. Mr. Armstrong was recalled, as the field he was to occupy was taken possession of in advance by the Scotch Church. As the school did not accomplish what was hoped for, the Board did not feel justified in sending out a sufficient force of

teachers to execute the plan suggested by the Rev. Mr. Carrow. It was not thought advisable to endeavor to re-open the mission in Montevideo. The latest information from the mission represents it as quite as strong and efficient as at the date of the last report.

“In the report of 1860, we find that the mission in Buenos Ayres, notwithstanding the violent changes which the city and province had undergone, held on its way essentially accomplishing the great end for which it was established. The church and congregation support their pastor, and pay the current expenses of the church and parsonage, and the Board is at the expense of the voyages of the missionary and his family.”

The Rev. Mr. Goodfellow says:—

“Financially we expect so to finish the year 1859 that all the current expenses of the church will be promptly met, and we shall be able to report for the Parent Missionary Society about one dollar per member for this year. Our books show the names of fifty-six members, and eleven probationers; total, sixty-seven. The class and prayer meetings are well attend. The Sunday school is large and interesting. To sum up in a line—there has occurred no interruption to our peace, and the way of faith has been strewn with fulfillments of promise.

“In the early part of 1869, the Rev. Wm. Goodfellow, D. D., who had been superintendent of the mission more than twelve years, found it necessary, on account of the declining health of both himself and wife, to be relieved from that service and return to the United States. Bishop Clark accordingly released him, and at the same time appointed the Rev. Henry G. Jackson, pastor of the church at Buenos Ayres, to succeed him in the superintendency.

“The Rev. Thomas B. Wood, A. M., was appointed to this mission, and sailed the early part of January, 1870.”

The superintendent in a letter dated November 16th, 1869, says:—

“So far as the city of Buenos Ayres is concerned, our congregations are good, and the general interest and feeling quite encouraging. There are two Sabbath schools connected with the work, one English and one Spanish. One week ago last Sabbath I was at Montevideo (Rev. Dexter E. Clapp, United States Consul, occupying the pulpit here) and preached in our chapel there. It was the first English service held in the chapel. The congregation was small, but if service is held regularly there is no doubt but a good congregation can be gathered. At night, Brother Thompson preached to a congregation of more than two hundred people. The prospects in Montevideo are encouraging.

“In the report for 1872, Rev. Henry G. Jackson is superintendent and pastor of the English Church ; Rev. John F. Thompson, pastor of the Spanish charge in Montevideo ; Rev. Thomas B. Wood, pastor of the Spanish charge in Rosario ; Rev. Jose Joaquin Rial, pastor of the Spanish charge in Buenos Ayres.

“The General Missionary Committee, at its late meeting made provision for the addition of a preacher in Spanish to the work at Buenos Ayres. The Woman’s Foreign Missionary Society favored the mission with a small appropriation for a Bible Reader at Rosario. The missions in South America are regarded as presenting a prospect more than ordinarily encouraging. Most influential persons are cheering our workers with their approbation, and some of them have united with the church.

“In the report for the year 1874, we find the same superintendent and pastors in charge, with the exception of Rev. J. J. Rial. There were two young ladies sent out by the Woman’s Foreign Missionary Society.—Miss Lou B. Deming and Miss Jennie R. Chapin. For years the work was confined to the English speaking population in this part. Several attempts were made to extend it to the Spanish speaking residents, but this was not finally accomplished until 1866, and now the work has spread to three principal districts—each of the utmost

importance as centres of missionary operations, and at each the work is carried on both in English and Spanish.

“There seems to be a regeneration of the whole country now in progress, and our church is a recognized power for bringing about such a result. The days of anarchy and priest-craft, idleness and ignorance, are drawing to a close. At Buenos Ayres the English work is self-supporting. Since the dedication of the new church, the work has given more promise than ever before. Never before have such opportunities for evangelizing South America been presented to the church. Doors are opening on every hand and the entire field gives glorious signs of promise. It is demanded of the church that she put forth greater effort here. If we do, immediate results and great success are certain. It is in contemplation to send out two young men during the present year. They will be a material accession to the working force of the mission, but the times and work demand far more.

“At Montevideo, Brother Thompson continues to preach most powerfully against the corruptions of Catholicism. His work is telling mightily on the minds of the people, and he has succeeded in completely turning the tide of popular opinion. His sermons are re-published and favorably commented upon in Roman Catholic papers, and he preaches to large and intensely inter-

ested congregations. The influence of our missions cannot be over-estimated.

“The Rev. T. B. Wood is at Rosario, one of the most important cities of the Argentine Republic.

“The young ladies sent out by the Woman’s Foreign Missionary Society, have also entered upon their labors in connection with this station, and all are thoroughly in earnest about their work.”

CHINA.

FOUNDED IN 1847.

“The subject of establishing a Methodist mission in China was frequently brought before the church, in her periodicals, and through the annual reports of the corresponding secretary, and elicited from time to time free and full discussion.

“In 1846, propositions were made by several individuals, pledging subscriptions, annually towards the support of a mission to China. The succeeding year, so general had become the impression, that it was the duty of the church to engage in the enterprise, the General Missionary Committee acting conjointly with the Board, determined on the establishment of a mission in China as soon as suitable missionaries could be obtained.”

These presented themselves in the persons of the Rev. M. C. White and Rev. J. D. Collins, who were soon after appointed by the Bishop.

“They embarked on the ship *Heber*, on the 15th of April, 1847, and arrived at Hong Kong on the 14th of August. After taking every thing connected with the mission under advisement and collecting all the information possible from those best qualified to judge, concluded to open the mission at Fuh Chau, one of the five free ports which had recently become accessible, and entered upon the work.”

But ere one year had elapsed, the wife of the Rev. M. C. White was called to her eternal reward with no regrets that she had consecrated herself to the work of God in China. Her husband laid her mortal remains under the olive trees on a hillside overlooking the River Min, and addressed himself anew to the great work to which he had consecrated his life.

“This mission was reinforced by the appointment of the Rev. Henry Hickock and Rev. Robert S. Maclay, who embarked for their field of labor in October, 1847.”

The first report we have is from the pen of the superintendent, Rev. J. D. Collins, dated December 23d, 1851. He says:—

“On our first arrival three years since, our first business was to secure a house.”

Then follows a description of the residence secured for the missionaries.

“Soon after the commencement of the mission, a school for boys was opened, and two others were afterwards organized. More recently a school for girls was organized under the supervision of Mrs. Maclay.

“Their first business was to acquire a knowledge of the language of every day life, with the prospect of its being a long time ere they would be able to discard books, studies and teachers. The morning was usually spent with them, and in the afternoon they preached, conversed and distributed tracts, filling up the intervals of time with other labor.

“The Rev. Isaac Wiley, M. D., and lady, the Rev. J. Colder and lady, and Miss Seely, (afterwards united in marriage to Mr. White,) were sent to reinforce this mission, March 19th, 1851. An appropriation of \$10,000 was made in 1851-2.”

There are very few statistics connected with this mission's report of the year following, as the superintendent, Rev. Mr. Collins, visited the United States on account of his health. The advices are all favorable, however, and we are informed of the plans and purposes of the mission. It will be seen from the report of the superintendent, Rev. R. S. Maclay :—

“That the mission was reinforced by the arrival of the Rev. Erastus Wentworth, D.

D., and the Rev. Otis Gibson, with their families. The former arrived in June, and the latter in August, 1855. Notwithstanding the reinforcement, the mission earnestly desired an additional mission family and three young ladies to serve in the mission schools, and asked permission to build a permanent church as the home of the mission, and around which it might spread in out stations. The Board and Bishop Waugh having been apprized of the views and wants of the mission, authorized all their wants to be supplied as early as practicable. The chapel at Iong-Pau was opened three times a week, and the girls' school room once, for preaching. The congregation in the school room was composed of the scholars, teachers, servants, and others more or less connected with the mission. In the chapel at Iong-Pau the congregation were of a floating, miscellaneous character. The doors of the chapel were thrown open as an invitation to come in, and generally the room was soon filled with people from their ordinary occupations, a portion of whom had their wares with them. They stood or sat until the preacher commenced, when if the preaching did not suit them, they expressed their dissatisfaction aloud and took their leave. Others became interested in the discourse and remained through the services. Early in the year a room was rented in the Chong-seng ward, something more than \$100 was

expended in fitting it up, and on the 24th of May, 1855, it was opened for the public preaching of the Gospel. The room seated fifty persons and was generally filled. During the exercises, however, many persons left the chapel and others took their places, so that not unfrequently there were from eighty to a hundred persons present during the discourse.

“The day schools—one for boys the other for girls—in connection with the mission, had been continued during the year. Considerable printing was done, two plots of ground were purchased, on one of which they intended building a permanent church.

“One of the boys received by the mission to educate was withdrawn by his parents, the other was under Dr. Wentworth’s charge, and promised much. Mrs. Wentworth was called to her final reward October 2d, 1855.”

In the report dated September 26th, 1856, the missionaries consider the year just closing as having been one of unprecedented interest and prosperity as a mission.

“The securing of a legal and perpetual title to nearly all the mission property, the erection of two substantial and beautiful churches, the enjoyment of a good degree of health, and the harmony of sentiment and feeling that existed, furnished occasion for profound gratitude.

“They had printed fifteen hundred copies of ‘Matthew’s Gospel,’ fifteen hundred of ‘John’s,’ one thousand of ‘Romans,’ one thousand epistles of ‘Peter and John,’ three thousand ‘Two Friends,’ two thousand ‘San-che-king,’ (tract) and two thousand ‘Hoh-eng-chu laung,’ (tract). The new church edifice at Iong-Tau was dedicated on Sunday, August 3d, 1856.

“The Tieng-Ang Church was nearly completed, towards which the foreign residents had contributed quite liberally.

“On Sunday, June 14th, 1857, after nearly *ten* years of toil, the missionaries were permitted to baptize their *first* convert. They had organized a boarding school for boys since the last report, and continued the day school for boys, and also for girls. More was accomplished in the Publishing Department than any year which preceded it. A collision occurred between the English and Chinese authorities at Canton, and it was feared that it would lead to a general war.

“They were disposed to consider themselves a Missionary Society, and place the sums received to the credit of the Missionary Society of the Methodist Episcopal Church, in account with the mission. The receipts amounted to \$280.

“October 14, 1858, the Rev. S. L. Baldwin and wife, and Miss Phebe Potter, Misses Beulah and Sarah Woolston, sailed to re-

inforce this mission, where they arrived February 25, 1859. Miss Potter was afterwards united in marriage to the Rev. Dr. Wentworth.”

We have not the date of the appointment of the Rev. C. R. Martin, but find his name among the list of missionaries in the report of 1850, as follows :—

MISSIONARIES.

Rev. R. S. Maclay, Superintendent.	
Rev. E. Wentworth, D. D.,	Rev. Otis Gibson,
“ S. L. Baldwin,	“ C. R. Martin.
Mrs Henrietta C. Maclay, Assistant Missionary.	
“ Phebe E. Wentworth,	“ “
“ Eliza C. Gibson,	“ “
“ Nellie M. Baldwin,	“ “

Misses Beulah and Sallie H. Woolston, and four native helpers.

We notice that the number of missionaries has been doubled by the reinforcement which reached Fuh Chau March 19th, 1859 ; that the native church membership has been almost quadrupled ; that a chapel has been rented within the city wall ; and that two out stations have been established some fifteen miles from Fuh Chau.

STATISTICS.

Thirty-seven appointments in the regular work.

Thirty-eight adults and nine infants baptized ;—total, forty-seven.

Three probationers dropped, and one church member died in the faith.

Native membership, including probationers, forty-nine.

Increase during the year, thirty-six ;—total, fifty-six.

A new school house for the Boys' Boarding School was erected at an expense of \$500.

Number of boys in attendance, fourteen.

“The small building occupied by the Boys' School was temporarily occupied as a Girls' Seminary. During the year an ‘Illustrated Elementary Reader’ in Chinese was engraved, a new Tune and Hymn Book, and the engraving of the Pentateuch finished. 2,300 copies of the Sunday sheet were printed, 500 copies of the Pentateuch, (in one volume,) 510 Numbers, 510 Duteronomy, 500 Illustrated Readers, 40 Acts, 500 Matthew, and 50 Tune Hymn Books.

“Ten foundlings were admitted to the Foundling Asylum, of whom six were living at the time of the Asylum's report. The intention was, to erect a new building for the Asylum. The foreign community responding quite liberally toward its support.”

In the report of 1861, we find that for the first time in about six years, death has invaded the adult circle of our missionaries, and removed Mrs. Nellie M. Baldwin. She died at sea March 16th, 1861, on board the ship *Nabob* when four days out from New York. Her husband, Rev. S. L. Baldwin, who accompanied her, was absent from the mission a year or more at this time.

“The mission was reinforced this year by the arrival of Revs. Nathan Sites and R. S.

Maclay and their families, and Rev. Mr. Binkly and wife were expected. Of the Boys' Boarding School the Rev. Otis Gibson was principal and Wong-Tai-Hung, Chinese teacher."

Pupils.....	13
Value of property including Brother Gibson's house..	\$5,000

THE BALTIMORE FEMALE SEMINARY.

Miss Beulah Woolston, principal.

Miss Sallie H. Woolston, assistant.

Wong-Kiu-Taih, Chinese teacher.

Number of pupils.....	8
Value of lot and building.....	\$3,500

An addition of a press and font of English type were received from New York, and a small font of Chinese type was being prepared at Hong Kong. A new edifice had been erected for the Foundling Asylum at a cost of \$640.

Number of foundlings.....	12
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Some circuits are also connected with city work.

Total property of the mission, real estate.....	\$24,550
Personal property.....	1,005

The report of 1862 chronicles six missionaries, eight assistant missionaries and eleven native helpers. Of the city work in Fuh Chau they have two churches, one valued at \$2,500 the other at \$3,000, beside two small street chapels.

Boys' Boarding School now temporarily supervised by Brother Martin. He says:—

“The school has already shown itself a power for good. The want of a large appropriation is a source of regret, as we have had applications to receive more boys, but for want of funds they could not be received.

“The ‘Baltimore Female Seminary’ has seven additional pupils, making fifteen in all. The ‘Ladies’ Chinese Missionary Society, of Baltimore,’ contributes largely to its support. But one of the pupils made a public profession of religion. She was baptized and received into the church with the name of Mary Marlette Irving, from the young ladies of the Irving Institute, at Mechanicsburg, Pennsylvania, by whom she is supported.”

PRINTING OFFICE.

“This important branch of our mission is now in successful operation. The office is supplied with one of Hoe’s Washington Presses, which works admirably ; also with a small font of three line diamond type in Chinese, a small font of English type for Anglo-Chinese text books, and the usual appliances of a printing establishment.

“There has been printed in the office 1,000 copies of a duodecimo tract of twenty-two pages, entitled ‘Doctrines and Miracles,’ 5,000 copies of St. Matthew’s Gospel, 500 copies of St. John’s Gospel, and 5,000 copies of St. Mark’s Gospel. The work of translating the Scriptures into Chinese is going

on successfully, especially in the colloquial style.”

FOUNDLING ASYLUM.

“Mrs. Martin and Mrs. Maclay have had charge of this institution during the year, and its beneficent operations have been attended with very satisfactory results. Ten foundlings were received during the year, and the entire number is eighteen. The Asylum receives a generous support from the resident foreign community, and from the Chinese.

“The country work is moving on successfully. Early in the past year the Rev. Dr. Wentworth was compelled by the protracted illness of Mrs. Wentworth to accompany her to the United States, and it was thought that in all probability he would never be able to resume his labors in that mission field.

“Mrs. Gibson having become extremely feeble, so that a change was absolutely essential in her case, and as brother Gibson was also much exhausted, it was thought advisable for him to take his family on a trip to Japan. They accordingly started in June, and arrived in Yokohama about the 21st of July, where they spent nearly three months.

“The Rev. S. L. Baldwin, (who had married Miss Ettie E. German before leaving the United States,) and wife were expected about the 1st of October. The mission-

aries are also paying much attention to the training of native helpers. The annual meeting of the mission for this year was held in the Tieng Ang Church, commencing Monday, September 29th, and closing October 1st, 1862.

In 1855, Bishop Thompson reports that "we have a missionary force of sixty-one, including native helpers, a missionary property worth thirty-six thousand dollars, a native membership of nine hundred and thirty-eight, a press which prints over two million pages a year, a foundling hospital, and schools both for boys and girls."

The statistics for this mission for 1869 are:—

Missionaries.....	6
Assistant Missionaries.....	5
Native assistants.....	73
Total Agents of Society.....	84
Adults baptized.....	238
Children baptized.....	65
Total baptized.....	303
Members in full connection.....	658
Probationers.....	776
Baptized children.....	186
Total membership and probationers.....	616
Missionary contributions.....	\$280
Boarding schools.....	2
Pupils.....	44
Day school's.....	11
Pupils.....	163
Sunday schools.....	37
Pupils.....	709
Value of mission property.....	\$52,190
Number of pages printed... ..	6,162,531
Number of pages circulated	4,108,354
Number of Sunday congregations.....	60

Average attendance..... 1,800
 Pages of books and tracts printed during the year. 6,162,531

Mrs. Maclay and the Misses Woolston are in the United States.

THE MISSION TRAINING SCHOOL.

“Hereafter it is intended to receive into the school only those who feel called by the Holy Spirit to preach the Gospel, and are duly recommended by the Quarterly Conference of the circuit where they live and by the missionary having charge of the circuit.”

GIRLS' BOARDING SCHOOL.

“Mrs. Sites has charge of this school during the absence of the Misses Woolston in the United States.

“Number of pupils, 28. Several of them were Christians, but some of them returned to heathen homes at the close of the summer term.”

FOUNDLING ASYLUM.

“Mrs. Sites has charge of this department of labor. The number of foundlings in the Asylum is five.

“During the year thirteen have been transferred to the Girls' Boarding School, and one has died. The youngest of those remaining in the institution is four years old, and it was expected before the end of the year 1870, they would all be placed in the school.”

“Bishop Kingsly visited the mission this year and divided the work into three mis-

sions. One at Foochow with Rev. Dr. Maclay as superintendent; one at Kiukiang, with Rev. V. C. Hart as superintendent, and one at Peking with Rev. L. N. Wheeler as superintendent. It was thought that each of these missions ought to be strengthened by the addition of two men at once. Measures were also initiated looking to self support at the earliest practicable moment. Instead of letting the different charges raise what they would, and then draw on the missionary funds for the remainder, definite appropriations were made to each charge and the charge required to raise the remainder, as in similar appropriations at home. By this arrangement it was thought the mission would raise about five hundred dollars instead of three, as the previous year."

Bishop Kingsley was very much encouraged by the state of things in China, and hoped the men might be found for strengthening the mission without delay. He did not think it advisable to form a China Conference, and all the brethren concurred with him.

In the report of 1872, we find the "Rev. S. L. Baldwin, superintendent of the Foochow mission, and Revs. Nathan Sites, Franklin Ophlinger, Nathan J. Plumb, missionaries, assisted by Mrs. Ettie E. Baldwin, S. Moore Sites, Misses Beulah and Sarah Woolston,

missionaries of the Woman's Foreign Missionary Society. Native Preachers—Elders, 4; deacons, 2; unordained, 20; supernumeraries, 2; preachers on trial, 45."

SUMMARY OF STATISTICS.

Missionaries in the field	4
Assistant missionaries	2
Miss. of the Woman's Foreign Missionary Society...	2
Native preachers, past year.....	65
Adults baptized.....	263
Children baptized.....	75
Total baptized.....	338
Preachers on trial.....	45
Probationers.....	700
Baptized children... ..	297
Total members, probationers and children.....	2,102
Increase.....	192
Baltimore Female Academy pupils.....	28
Sunday schools scholars.....	869
Number of pages printed.....	3,502,782
Members in full connection.....	1,095
Value of mission property.....	\$59,000
The number of girls in the Miss Woolston's school... ..	28
Expenses during the year.....	\$648.04

Rev. Dr. Maclay, who so long and wisely superintended the work in China, was, by the unanimous action of the Bishops, transferred to the mission in Japan. Bishop Wiley appointed the Rev. S. L. Baldwin to succeed Dr. Maclay. A very satisfactory appointment. The past year has marked a steady advance.

Progress has also been made in the matter of self-support, one circuit having entirely supported their preacher, Brother Ting Mi

Ai. Five day schools have been in operation. Deaconesses have been employed in the different districts of the work during the year who were supported by the Woman's Foreign Missionary Society. Brother Plumb has charge of the press, and reports having published 3,502,782 pages.

BIBLICAL INSTITUTE.

By unanimous vote of the mission, it was decided "to reopen the school for the instruction and training of suitable candidates for the office and work of the ministry, because of the necessity of native preachers with more thorough biblical and disciplinary training. Rev. Brother Baldwin and family arrived previous to the annual meeting in November, and were welcomed to the missionary circle."

We close this review of our mission work in China, with the report of 1874:—

CHINA MISSIONS.

*East China — Headquarters, Foochow.
Commenced in 1847.*

MISSIONARIES.

Rev. S. L. Baldwin, Sup't.	Rev. N. J. Plumb, Sec'y.
" Nathan Sites (in U. S. A.)	" B. E. Edgell,
" Franklin Ophlinger,	" D. W. Chandler.

ASSISTANT MISSIONARIES.

Mrs. Ettie E. Baldwin,	Mrs. Julia W. Plumb,
" S. Moore Sites (in U. S. A.)	" Louesa D. Edgell,
Mrs. D. W. Chandler.	

MISSIONARIES OF WOMAN'S FOREIGN MIS-
SIONARY SOCIETY.

Miss Beulah Woolston,	Miss Sallie H. Woolston,	
	Miss Sigourney Trask, M. D.	
Native preachers—elders		6
Unordained preachers.....		18
Deacons.....		6
Preachers on trial.....		37
Supernumerary.....		1

SUMMARY OF STATISTICS.

Missionaries	6
Assistant missionaries.....	5
Missionaries of W. F. M. S.....	3
Native preachers.....	68
Total agents of the Society.....	82
Adults baptized during the year.....	175
Children baptized during the year.....	47
Total baptisms during the year.....	222
Members in full connection.....	1,089
Probationers.....	629
Baptized Children.....	325
Total members, probationers and bap. children....	2,053
Increase over last year.....	132
Biblical Institute, students.....	11
Girls' Boarding School, pupils.....	28
Girls' day schools (ten) about.....	150
Sunday schools, scholars.....	737
Number of pages printed.....	5,357,167
Value of missionary property.....	\$50,000

*Central China—Founded in 1868. Head-
quarters, Kiukiang.*

MISSIONARIES.

Rev. Virgil C. Hart, Superintendent.	
Rev. Henry H. Hall,	Rev. A. J. Cook,
“ Andrew Stritmatter,	“ John R. Hykes.

ASSISTANT MISSIONARIES.

Mrs. V. C. Hart,	Mrs. H. H. Hall.
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MISSIONARIES OF WOMAN'S FOREIGN MIS-
SIONARY SOCIETY.

Miss Lucy H. Hoag, Miss Gertrude Howe,
Miss Letitia Mason, M. D.

NATIVE ASSISTANTS.

Chen Ch'en-Tso, Shi Tsa-Ru, Chao Hung Kw'ei.

SUMMARY OF STATISTICS.

Missionaries in the field.....	5
Assistant missionaries.....	2
Missionaries of W. F. M. Soc.....	3
Native helpers.....	3
Bible women.....	2
Colporteurs.....	1
Chapel keepers.....	2
Day school teachers.....	2
Members in full con.....	25
Probationers.....	26
Baptized children... ..	4
Total members, prob. and bap. children.....	55
Pupils in Girls' Boarding School	15
Pupils in two day schools.....	30
Pupils in Sunday school.....	40
Mission property, two houses, prob. value.....	\$ 8,000.00
“ two chapels, “	3,000.00
“ one lot and building.....	700.00
Total value of mission property.....	11,700.00
Collections for missionary society.....	51.87

Since the last report they have dedicated a new and commodious chapel in the very heart of the city of Kiukiang, where, twice each day, a large and willing audience collect to hear the story of the cross.

“The health of Rev. H. H. Hall having improved by his sojourn at home, he returned with his wife and entered upon his former work in the mission. The efficiency of the

mission has also been greatly augmented by the arrival of Miss Letitia Mason, M. D., of the Woman's Foreign Missionary Society."

APPOINTMENTS OF THE WOMAN'S FOREIGN
MISSIONARY SOCIETY.

Kiukiang — Girls' Boarding School, Lucy H Hoag; Bible woman, Gertrude Howe; medical work, Letitia Mason, M. D.; two Bible readers, Mrs. Tang and Mrs. Shi, who had been very successful in their work.

North China—Commenced in 1869. Headquarters, Peking.

MISSIONARIES.

Rev. Hiram H. Lowry, Superintendent.

Rev. George R. Davis, Rev. Wilbur F. Walker,
" L. W. Pilcher, (in U.S.A.) " James H. Pyke,
Sylvanus D. Harris.

ASSISTANT MISSIONARIES.

Mrs. P. E. Lowry, Mrs. W. F. Walker,
" M. B. Davis, " J. H. Pyke,
Mrs. T. L. Harris.

MISSIONARIES OF WOMAN'S FOREIGN MIS-
SIONARY SOCIETY.

Miss Mary Q. Porter, Miss Lucinda L. Combs, M. D.

STATISTICS.

Missionaries.....	6
Assistant missionaries.....	5
Missionaries of W. F. M. Soc.....	2
Total number of missionaries.....	13
Helpers.....	5
Members in full connection.....	14
Probationers.....	16
Baptized children.....	2
Total, members, prob. and bab. children.....	32
Girls' Boarding School of W. F. M. Soc.....	1
Day school for boys.....	2
Total number of schools.....	3
Number of pupils in schools.....	40

Sabbath schools.....	3
Pupils in Sabbath schools.....	66
Mission property, chapels.....	3
Value of chapels.....	\$ 6,300
Mission premises at Peking.....	2,000
" at Teintsin.....	2,400
Two parsonages at Peking.....	6,000
One parsonage at Tientsin.....	4,000
Total value of property.....	20,700
Property of W. F. M. Soc. at Peking, prob. value...	3,000
Girls Boarding School, and religious instruction of Chinese women, Misses M. Brown and M. Q. Porter in charge, pupils.....	12

MEDICAL DEPARTMENT.

Miss Combs, M. D., who though she reports "that she had prescribed for three hundred and fourteen cases, and made nearly two hundred professional visits, concludes that the work is but just begun."

"In China our work has seventeen missionaries, twelve assistant missionaries, and eight missionaries sent out by the Woman's Foreign Missionary Society, making a total of thirty-seven, in a country of three hundred and sixty millions of inhabitants.

"There are about ten thousand native Christians in China. Two thousand of these are members of the Methodist Episcopal Church and have become followers of Christ during the last seventeen years. But the greatest triumph of our work does not consist in the number of accessions, but in the *spiritual growth* of the membership. The work progresses and the field continues to expand, but the band of native workers keeps pace with its development."

GERMANY AND SWITZERLAND.

COMMENCED IN 1849.

“The mission to Germany was established in 1849. The first missionary, Rev. L. S. Jacoby, sailed from New York on the 20th of October, 1849, and reached Bremen on the 9th of November. He was directed to make that city and its harbor the centre of his labors, because it was the principal port of embarkation for the vast numbers of emigrants from Germany to America. Six years from the establishment of this mission the superintendent reports that the work has spread over a great part of Germany, and entered that part of France where the German language was spoken.

“One event of much importance occurred, namely: the building of the Tract House and Chapel in Bremen. Since that time the work has rested on a strong foundation. The house was built large enough to accommodate the Book Concern therein, which had so increased its business that it was thought a large capital would be required. The work had spread to Hamburg, Frankport-on-the-Main, Berlin, and many smaller places.”

STATISTICS.

Missionaries employed..... -18

Sunday Schools.....	26
Sunday School scholars.....	1,512
Officers and teachers.....	127
Books sold.....	13,568
Members in church.....	596
Probationers.....	44

“Ten years from the commencement of this mission the work had extended into South Germany and Switzerland, and consisted of four districts and twenty-five appointments. A Mission Institute had been established at Bremen, the importance of which was everywhere acknowledged. *The Evangelist*, *The German Christian Advocate*, and *Kinderfreund*, (children’s paper,) had opened the hearts of the people, and the work was enlarging in every way.

“Twenty years after the formation of this mission, the missions in Germany and Switzerland were organized into an Annual Conference,” and though we have no corrected report, we gather that success was attending every branch. The Book Concern had printed bibles, books, tracts, and four periodicals. *The Evangelist*, *Kinderfreund*, *Missionary Collector*, and *Monthly Messenger*. ‘Martin Mission Institute’ was in every respect a success, and found great favor with the people who supported it as their means would allow. In some portions of the work where they were persecuted with fines and imprisonment, they had erected nice churches, in others, they were still persecuted, though opening new preaching places.”

STATISTICS FOR 1869. .

Members.....	5,396
Probationers.....	1,560
Local preachers.....	29
Chapels.....	28
Bible classes.....	523
Parsonages.....	18
Preaching places.....	321
Sunday schools.....	161
Officers....	678
Scholars.....	7,434

“By the Book of Discipline, the Germany and Switzerland Conference includes all the German-speaking work of our church in Germany, Switzerland and France, and the mission work is administered by the Conference in the same way as are missions within the bounds of Conferences in our own land.

“An examination of the Report for 1872, shows an increase in nearly every feature of the work, namely, of 358 probationers and 138 members, in value of church property \$24,320, and in the Sunday school department of 22 schools, 65 officers and teachers and 855 scholars. Nearly \$10,000 was raised towards self support.”

The Report of this Mission for 1874 states:—

“That there are now within the bounds of the Germany and Switzerland Conference 7,022 members, and 1,899 probationers—making a total of 8,751, which is an advance of 408 upon the previous year. During the Conference year just closed were collected

and disbursed \$36,138 for self-support, an advance of \$7,300, while the amount appropriated to this work is but \$26,000. The missionary collections of the Conference for the year amount to \$852.43 in gold, worth about \$950 to our treasury. The Book Concern is a very important evangelizing agency, and is in great prosperity;—two steam presses are employed continually. We have published forty-four different works of various sizes, thirty-seven books for our Sunday schools, and forty-two different pamphlets. The sale of books for 1873 amounted to 38,942 marks, and has been on the increase the present year. *The Evangelist*, which is now published weekly, has about 9,000 subscribers. The first number appeared May 21, 1850, edited and published by Dr. Jacoby. It was first published every two weeks; but since 1873, weekly. *The Kinderfreund*, a Sunday school paper, was begun in the year 1852;—first as a monthly, then a semi-monthly, and now a weekly. It has now about 6,000 subscribers, and costs only one mark—making it accessible to the poorest of our children in the Sunday schools.

“Both papers have been great auxiliaries to our work, for the adults as well as children. A missionary advocate, *Missions-sammler*, is published monthly, and has a circulation of more than 10,000.

“The work generally is taking deeper root and advancing.”

SCANDINAVIA.

FOUNDED IN 1854.

“This mission, comprising Norway, Denmark and Sweden, originated as did the German, by means of the emigration of the Germans, Norwegians, Danes and Swedes, who came to this country, not from religious impulses, but to improve their worldly condition; yet having received the teachings of religion in their native lands, upon coming to America, many of them experienced the power of the Gospel unto the salvation of their souls; and after they had experienced it, they wrote thousands of letters to their friends in their native lands. Some of them returned home and made known their clear and powerful religious experience to their people. The consequence was, requests for missionaries to be sent to them. In accordance with such a request, the Rev. O. P. Peterson was first sent to Norway in 1854, with instructions to labor in Norway as opportunity offered.

“He entered at once upon so good a work

among his brethren that he earnestly entreated the Bishop having charge to send him a man of wisdom and experience as superintendent of his work. He did not attempt to form churches—only classes in private houses. His labors were attended with such a deep and powerful awakening in Norway, and Sweden also, that he was compelled to ask for help immediately. His work seemed to bear a striking analogy to early Methodism—both in its form and power. The Rev. C. Willerup was sent to superintend the work, and to these brethren God gave Peter Larsen, of Sweden, and two or three colporteurs were employed to aid in the work. The mission was soon formed into a regular church, and a sacred building erected in Sarpsborg.

“Rev. O. P. Peterson was pastor at Sarpsborg, and Rev. C. Willerup had the general superintendence and special charge of the church at Frederickshald.

“In 1861, the Rev. C. Willerup was superintendent and S. A. Stansen, A. Cedarholm, E. Avesen, L. Dobloug and J. P. Larsen, missionaries ; T. Schmidt, C. Johansen, colporteurs, and M. Neilssen, helper. A good church at Copenhagen was thought to be necessary to the success of the missions, as they would then have a home, a capital and a fortress, from which could sound out the evangelical Gospel to waken the old State Churches.

STATISTICS FOR 1861.

Churches.....	4
Members.....	807
Class leaders.....	37
Local Preachers.....	8
Exhorters.....	13
Sunday schools.....	5
Sunday school teachers.....	14
Children.....	167

“The chief event of the year 1859 was, the division of Scandinavia into three superintendencies, namely, Denmark to Rev. C. Willerup, Norway to O. Peterson, and Sweden to V. Witting—which was considered to be a very great improvement in the general supervision of the work. They had many difficulties to contend with, as the people were all members of the old school Lutheran State Church, by birth, baptism and confirmation; and before they could join the Methodist Episcopal Church, they must personally appear before the State Church preacher, and declare their intention to leave said church, and get the preacher’s certificate to that effect. For this reason it was thought much of their labor would remain in the Lutheran Church.”

They felt the necessity of having a day school for their own children and youth, where they could be instructed without heresies. Their future prospects were considered good, but they needed more help.

On consulting the Report for 1874, (just

twenty years since the formation of this mission,) we find that it has been crowned with great success.

“In Denmark, during the last year, there was an advance in full membership of 195. Then they had twenty-seven preaching places, now they have thirty-five. One new church has been built during the year, and a cheering advance made in all the benevolent collections. The tract and missionary causes being nearly double, and \$259.74 were raised for self support. They have twelve Sabbath schools containing 1,013 scholars. The work is carried on by seven missionaries, aided by three local preachers, and two exhorters. The hindrances to any recognition by Government are all removed, and the superintendent upon taking his oath to obey the laws of Denmark, was authorized to perform the duties of a minister of the Gospel.”

“The work in Sweden is assuming wonderful proportions. The revival began with the year. It has prospered everywhere until nearly a thousand accessions to the church were gained as the result of a single year’s labor. A thousand pupils were added to the Sunday schools, which number nearly four thousand scholars. A training school or seminary has been established from which the young men go forth continually, two by two, to preach the Gospel. So rapid and

decided has been the work of grace, that strong appeals were sent for increased appropriations, and the Missionary Society is embarrassed because of its inability to grant the full amount of their estimates.

“Among the changes that are taking place in Sweden, the growing spirit of religious toleration is most marked; and it was resolved by our mission, during the session of its last annual meeting to withdraw from the State Church under the new law for dissenters. The advantages to be gained by such a step will consist in getting rid of all half-hearted and lukewarm members; of avoiding many troubles and petty persecutions to which we are now exposed, as being then under the protection of the laws equally with the State Church; and we shall enjoy all the privileges which a regular church association should have. We have an increase during the year of twenty Sunday schools, fifty-four teachers, and nine hundred and twenty scholars. A training school for young men who are called to the ministry in successful operation, from which six have gone into the regular work. A printing establishment at which are published books, pamphlets, tracts, and two periodicals.

“The work is now so extensive that it was necessary to divide it into three districts, and to each district was appointed a regular Presiding Elder. The people are doing all

they can towards self support, but nothing in particular can be done on this account, until their chapels are paid for and the societies are free from debt."

NORWAY.

"As in our other Scandinavian missions, so in this; our work has been crowned with success during the past year. The reports that come to us of the extent and the depth of the work of grace throughout the bounds of this mission are cheering in the extreme. Here, as in other portions of our work, the need for more men and money is imperative, if we would keep pace with the rapid growth of the church and avail ourselves of the many open doors. The statistical report shows an increase in almost every department of the work, and yet there are many things that cannot be told by figures. The church which was dedicated by Bishop Harris, cost \$16,800, and the debt running on it is \$8,600.

"We had hope of getting some help from the Missionary Society for this building last year, but were sorry to learn that the circumstances did not allow the committee to make the appropriation expected."

INDIA.

FOUNDED IN 1857

We cannot do better than to quote the language of Bishop Thompson in regard to the founding of this mission. He says:—

“In the year 1857 Rev. Dr. Butler was sent out to found an Indian mission for the Methodist Episcopal Church. He was the man for the work—prudent, pious, sagacious, with a courteous bearing, a just self-respect, an enterprising spirit, and a profound regard to the authorities by whom he was commissioned. By his selection of a field, choice of stations, management of the finances, and general oversight of the work, he evinced eminent abilities; and although, in consequence of a want of facility in inspiring in others the spirit of obedience and respect for official superiors, which was both a sentiment and habit with himself, and did not, perhaps, call forth the affection of his fellow laborers to the extent to which he was entitled, yet he could but

provoke their admiration at the proud monument which, in departing from India, he left behind him.

“After much and careful inquiry, Dr. Butler fixed on the city of Barielly, in the north-west of India, (the capital of the Province of Barielly,) as the central position of the first mission of the Methodist Episcopal Church in India. It was the only Christian mission in a Province containing a population of millions, and the most densely crowded portion of India. The Mohammedan population predominates over the Hindoo, and in this respect is scarcely as favorable as if the Hindoo predominated. To enable Dr. Butler to commence his mission, our Presbyterian brethren at Allahabad very kindly gave him a native teacher, named Joel, who was soon acting as local preacher in his aid. He received further aid in the services of Mr. Josiah Parsons, a pious and devoted man from England, who had been five years in the country, and a good part of this time in the service of the ‘Church Missionary Society.’”

Shortly after Dr. Butler had located the mission at Barielly and before our young brothers Pierce and Humphrey arrived out, and before Mr. Parsons could join him, the terrible mutiny broke out, and Dr. Butler had to fly with his wife and children to the

Himalayah Mountains for safety. Here they endured almost untold privations before the way was opened for their return to Barielly. Meantime Brothers Price and Humphrey arrived at Calcutta, where they hired a house and commenced the study of the language while waiting for a cessation of hostilities. But Dr. Butler had not the happiness of taking them by the hand and welcoming them to their work in India, until the 11th of March, and it was the 5th of May ere he was permitted to look upon the devastation which had been made in his once happy home. But his faith failed not, for he "endured as seeing Him who is invisible." But, "what a change had come o'er the spirit of his dream." He says:—

"Before the rebellion it was imposible for a native Christian to obtain employment under Government, immediately after, their value rose at once. Employment was thrown open to them, giving them a fair chance with other men. They could command from five to ten times the salary previously paid. Missionary societies had, consequently, twice within five years been obliged to raise the wages of their teachers and helpers, in order to retain them, so great was the competition by other parties to engage them. The effect of this change upon their

standing in society, the comfort of their families, and their own self-respect, [as well as Christian usefulness, will be apparent.]”

While stopping at Meeruit on his way back to Barielly, Brother Butler had the satisfaction of meeting his friend Colonel Gowan, who like himself had “been in perils by the heathen,” and together they “recounted their mercies o’er,” while they acknowledged the fulfillment of God’s precious promises to them, as they consulted about His work. It was to this Christian officer that he was so largely indebted for means and encouragement in re-commencing his work. But we quote Dr. Butler’s own description of it. He says:—

“He made over to me an orphan boy whom he had rescued from danger and misery, to whom he had given his own name, and promised to be responsible for his support and education from that day.

“This was the origin of our Boy’s Orphanage, and its first member, thus received, was the son of a Sepoy officer killed in battle,—the poor child was found on the back of an elephant, where his father had left him during the fight. In the midst of his sorrow he fell into the hands of Colonel Gowan, who promised to be a father to him, which pledge he has faithfully redeemed, and the orphanage is to-day its result.

“This devoted servant of God encouraged and stood by me in all my future plans for the extension of our mission. No other man in the East or in America has given half as much money to develop our work in India as Colonel Gowan has contributed. He aided me in procuring homes for the missionaries, in establishing our Orphanage and Training School, and he built and endowed the schools in Khera Bayhera, (the village where he was so long sheltered) so that his liberality to our mission work up to the present, cannot be much less than \$15,000, and yet this liberal gentleman was a member of another church—the Church of England; but he is the type of a large and increasing class of Christian Englishmen in India who prize our work, and are glad to aid it.”

Describing his return to Bareilly and Lucknow, Dr. Butler says:—

“Before I was twenty-four hours in Barielly a subscription was started to help us in organizing our mission. That financial liberality has continued, year by year, increasing to this day; those excellent men in the civil and military service of England, have since furnished the means required to carry on our system of Christian schools and our orphanages, averaging over \$10,000 gold per annum.”

“On reaching Lucknow we were most kindly received at the Government House, no

longer the Residency, but a building in another part of the city. Mr. (now Sir Robert) Montgomery welcomed us with the cordiality of a Christian, requesting us to consider his house our home till we could obtain a mission residence, and offering us every aid in his power. He believed in missions, and in the ability of God's truth to reach the hearts even of the turbulent race whom he ruled."

Describing his exploration of Lucknow, he says :—

. "The change was amazing, even already. Instead of every man being armed with tulwar and shield, nobody bore a weapon, save the native police. Every person seemed to be minding his own business. The shop-keeper's sword was no longer on his counter, yet his goods seemed safe enough. Mr. Montgomery had disarmed the entire population, and taught them that they must no longer fight and wound each other. If they had a quarrel, they must not take the law in their own hands; the courts were open to them, and they must go there and have the magistrate settle it for them. They submitted, and seemed amazed how well the new arrangement worked. Never before had it been so seen in Lucknow. It was the new and wonderful reign of law and equal justice in the land of the Sepoy. * *

The order, the industry, and the propriety

of the streets, were to me simply marvelous ; and the people were so civil—making their salaam as I passed along, much gratified that I returned their courtesy. And this was *Lucknow*, with its hundreds of thousands of people, and I, a white face, alone and unarmed among them ! I could hardly believe my own senses. But it was just so ; and I felt that we might almost conclude that the city was already about half saved.

* * * * *

“The rapid growth of the Christian Church in India since that time, and especially of the *native* ministry, fully exhibits

‘The silver lining to this cloud of grief’

with which a merciful God compensated the sufferings of his servants. What a change for the better in the very respect which they so much desired, would brothers Freeman and Campbell witness, could they rise from the dead and revisit the scenes where they suffered and died to bring about this result !

* * * * *

“How intense the interest which that rebellion awoke all through Christendom ! How earnest the prayers which then went up to God for India ! And how liberal the efforts since made to claim the land for Christ !—All has been over-ruled for good. The vastness of India, the value of her evangelization as the heart of Asia, and the usefulness of her position, as the key to the

salvation of the nations with which she has commercial relations—Afghanistan, Beloochistan, Eastern Persia, Bokhara, Herat, Thibet, Ladack, Nepaul, Western China, and others—all these must feel the effects of the mighty change which India is yet to undergo, and which this rebellion did so much to prepare her.

“The hour had come when the inevitable conflict between human barbarism and divine civilization was to take place, and the words of Christ were to be realized in India—‘I am not come to send peace, but a sword.’ Ere that sword could conquer the peace of righteous law and order, and place that great land in subjection to the influences which are all the more certainly and speedily to work out her redemption—as they are doing at this hour—the words of Simeon to the Virgin Mother of the great Peace-maker might have been addressed to the Futtygher martyrs, and the victims of Cawnpore and Barielly, as well as to those who lived to see the great victory of deliverance, ‘Yea a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed.’ They did not suffer nor die in vain. Their endurance unto blood, and the valor of those who, against such odds, fought their way to their rescue, have taught the men of Hindoostan a lesson that can never be forgotten. They have been whipped into the alarming consciousness that their

colossal and venerable systems of religion, in which they trusted, are utterly powerless; that with civilization is strength; and that Christianity is both invincible and inevitable. They have lost confidence and hope in their own systems, and the 'thoughts of their hearts' are 'revealed' in the candid and singular remark made to us one day by an aged native, when we pressed him upon this subject, as with a sigh he exclaimed, 'It is so, Sahib; for some reason that we don't understand God has left us and gone over to the Christian side!'

The Girls' Orphanage originated in 1858. We give Dr. Butler's own description of it:—

"I well remember," he says, "what joy there was in November, 1858, when Providence put into our hands the first female orphan we ever received. She was a poor, weak little creature, was blind of an eye, and plain-featured—certainly no beauty; but she was *a girl*, and she was all our own to rear for Jesus and his Church—one of India's daughters. We rejoiced over her, and felt that she was a precious charge for India's sake. Dear, sainted Mrs. Pierce cherished her with a mother's love. She was baptized Almira Blake. After a while we obtained three or four more, but we were still pained to think how inadequate were these few to meet the great want of our ex-

tending mission. The opportunity of Divine mercy was, however, nearer than we then knew. God was about to meet our requirements, and thus lay the foundations of greater and wider usefulness for our mission than we were anticipating.”

When the famine of 1860 occurred, many poor orphan boys and girls were left destitute upon the cold charity of the world. The missionaries thought this emergency might be turned to good account by seizing on the opportunity presented, not only to save those ready to perish, but to do a great work for the women of India and for Christianity by taking a number of these destitute children, particularly the girls, and training them for Christ and usefulness. They, therefore, concluded to take as many of the boys as would raise their number to one hundred, and one hundred and fifty girls. It was a large venture, and they had no means for their shelter or support, but like the African missionaries, at the time of the capture of the slave ship *Pons*, they believed “the Lord would provide.” How they were provided for, we give Dr. Butler’s description. He says :—

“The kind ladies of our mission took this

wretched group of girls in charge, and they were washed and clothed, cared for, and fed. Educational advantages were soon provided. Responses came pouring in from schools and individuals in America, pledging support for one or two, and sending a favorite name to be put upon their protegee at their baptism. Individuals in India also, and the Government itself came to our help, and soon a comfortable orphanage and a school house, and all necessary conveniences were erected. To these have been added library, apparatus, pleasant grounds, and other requisites, until the establishment is acknowledged by all who see it, and by Sir William Muir; the Governor, who lately visited it, to be one of the best-arranged institutions in India, and an honor to the American Methodist Church. It is also a credit to the interest and diligence of Brother and Sister Thomas, who, in their long and devoted connection with it, have, under God's blessing, made it what it is to-day.

“The Lord has graciously laid the claims of the Female Orphanage upon the hearts of our ladies. It is now under the special charge of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, as a part of their work for women in India. From six to nine girls finish their studies and graduate each year. Probably the highest work which God had in view for these girls is that now in progress under the train-

ing of Miss Swain. M. D.,* who has a large class of the elder girls under instruction in the theory and practice of medicine, to fit them to go into the houses of the suffering ones around them as medical Bible women, healing the sick while they preach the Gospel. No words can be too ardent to express the importance of such an agency."

As the Report of 1858 is so limited, we give only the names of the Superintendent and Assistant Missionaries.

Rev. Wm. Butler, Superintendent.

Rev. Ralph Pierce, Missionary. Mrs. Butler, Assistant.

" J. L. Humphrey, " " Pierce, "

" Josiah Parsons, " " Humphrey, "

Joel, (Native Local Preacher). " Parsons, "

In the statistics for 1859-60, we find :—

Rev. Wm. Butler, Superintendent.

Lucknow—Revs. R. Pierce and J. Baume, Missionaries ; J. A. Cawdell, Local Preacher ; and Joel, Native Preacher ; Robert Amoor Mirza, Teacher ; Peggy, in charge of Orphan Girls.

Shajehanpore—Rev. J. W. Waugh, Missionary ; Sheo Ghoolam, Moonshee ; Isaac Jones, Teacher.

Barielly—Revs. J. L. Humphrey and J. R. Downey (since deceased), Missionaries ; Joseph, Native Preacher ; Zoorool Huck and Isaac John, Teachers ; John in charge of Orphan Boys.

Moradabad—Revs. C. W. Juud and J. Parsons, Missionaries ; Samuel, Native Preacher ; Jamant Sing, Native Exhorter ; Moonshee Sing and Bulloo Sing, Teachers.

Bijnour—Rev. E. W. Parker, Missionary ; William, Native Exhorter.

Nynee Tal—Revs. J. M. Thoburn and S. Knowles, Missionaries ; Jacob, Teacher.

*Now in the United States for the recovery of her health.

MISSION PROPERTY.

“In Lucknow, two good houses and about six acres of land, secured by legal deed as the property of the Missionary Society for ever. Also a little chapel, a school house, Female Orphanage, and houses for our native helpers worth \$6,000.” In Nynee Tal we have a house, (for two families) school house, chapel, and land—cost \$3,475. In Bijnour, a site for our mission establishment and a small house secured by deed, worth \$500. Being a total of \$9,975, an increase over last year in the value of our property \$6,500.” The missionaries are on the watch to secure suitable sites for building in Barielly and Shajehanpore, and extending their work into the surrounding cities and villages.

In the statistics for this mission for the year ending in November, 1861, are:—

Missionaries.....	17
Native preachers.....	12
School teachers.....	21
Communicants.....	93
American Sabbath Congregation.....	371
Sabbath scholars.....	223
Native orphans.....	102
Schools.....	18
Day schools, male.....	371
“ female.....	86
Baptisms during the year.....	57
Chapels.....	10
School houses.....	7

“The past year has been one of real advancement in all departments of the work.

The agents, congregations, sabbath scholars and communicants, have nearly doubled in number. The christian schools have gone up from 457 to 1,224 scholars; and the orphan children have risen from 100 to 239. The munificent liberality of the christian resident Europeans of former years has been exceeded, and aid from other sources acknowledged, to help the printing establishment into complete working order. A new christian village has been founded named Wesley-pore, and its schools and congregations organized."

The brethren report themselves as being in good health, which they attribute greatly to the Sanitarium at Nynee Tal.

"A mission has been organized where some fifty native boys are making good progress in secular and religious knowledge, also a service for soldiers. Beside the native work, the missionary has two English congregations to whom he ministers. Some action has been taken in regard to establishing a seminary at Nynee Tal for the instruction of the children of missionaries. The true theory of foreign missions is here defined to be, 'for missionaries to commence the work, raise up a native ministry to carry it on, direct their labors and church organizations for a while, and then, when God shall give them success, when churches are multiplied and the power of numbers begins to be felt, and their doctrinal purity seems sufficiently

established, let them be invested with the entire responsibility, and the missionaries withdraw and devote themselves to other unevangelized portions of the world.'

“An examination of the tables, shows that under the divine blessing, the increase in the work among the natives for the year just closed is twenty-five per cent. on the number of agents of the society; the places of worship have doubled; thirty per cent has been added to the regular congregations, and fifty per cent to the Sabbath school; the increase of communicants has been about forty per cent, the number of orphans has been trebled, the attendants on class meeting nearly doubled, as has also been the number of baptisms; while the scholars have risen from two hundred and sixty to four hundred and fifty-seven. Beside the strictly missionary work given in the statistical returns, the mission during the year has been occupied with secular work, in the building of chapels, mission houses, teachers' dwellings, zayat, orphanage and school houses.”

Truly, seldom if ever did such success attend any of our foreign missions before.

The work of the Missionary Society of the Methodist Episcopal Church in India is in the form of a regular Annual Conference. The following is a list of the number in the field at the close of 1869:—

Missionaries.....	19
Assistant missionaries.....	18
Native preachers in Conference.....	3
Native local preachers.....	27
Native exhorters	52
	<hr/>
Total.....	119

“Barielly station has increased very much in the number of members connected with the charge, which is due principally to the Industrial Establishment built up by brother Thomas for native Christians. The missionaries are making an effort to open a circle of out stations all around Barielly, at a distance of ten or twelve miles.

“In Nynee Tal a medical class of native Christian women has been established by brother Humphrey. A unique thing in India, but bids fair to be the foundation of much good.

“Rev. D. W. Thomas, in charge of the Girls’ Orphanage, reports the number of girls in orphanage, 136; number married during the year, 10; number of deaths during the year, 3; number received during the year, 23; increase, 10. Religious interest encouraging. Educational interest improving slowly. The Mission Industrial School has been in operation but one year and one month, but has increased in interest and numbers far beyond our highest expectations; and constant and urgent orders for our manufactures has compelled us to enlarge our quarters and increase the number

of workmen. We propose to receive twenty or twenty-five native Christian boys as apprentices, and to provide for their support while learning trades; also to provide them with a good teacher and give them two or three hours each day for learning to read and write, etc.; hoping by this means to be able to train up a class of young men who will eventually become the foundation of a self-supporting church.

“Shahjehanpore—Church.—The congregation, including the Orphanage, numbers one hundred and seventy, an increase of forty. The whole number of communicants, one hundred and twelve.

“We have purchased some 887 acres of land on which to found a Christian village, which is being rapidly settled and cultivated. We also have village and bazar preaching. There has been an increase of thirty boys at the Orphanage—making the whole number one hundred and thirty-nine. The city school continues very prosperous, numbering one hundred and eighty scholars. There are two girls’ schools in the heart of the city, in which fifty girls are taught daily.

“At Budaon the native church has been increased by the addition of ten men and four women. The regular services on the Sabbath and during the week are well attended.

“The average attendance of the Anglo-vernacular school has been about eighty.

The girls' school among the lower classes has again been opened. Bazar preaching three evenings of the week.

“Nyneer Tal schools are making good progress. Two Sabbath services are reported,—one in Hindustanee in the morning, and another in English at five P. M. Two Sunday schools; a female medical class, consisting of ten women, all able to read and write in one language, and several of them in two. They are all married, their husbands are teachers or preachers.

“The Government Hospitals are placed under the supervision of Rev. J. L. Humphrey, which very much enlarges the circle of his acquaintance and influence.

“Lucknow District—At east Lucknow, Rev. J. W. Waugh reports that they have five boys' schools, two Zenana schools, one ragged girls' school, four Christian women engaged as Scripture readers, daily visiting Zenanas, teaching the women and children in their own homes, a staff of four native preachers, and three exhorters, together with two colporteurs to be supervised and directed.

“The Mission Press is accomplishing more than ever before, and is a power for good. Two bible women are employed, and two colporteurs.

“In Lucknow the working staff consists of one missionary and his wife, two native local preachers, one exhorter, one female scrip-

ture reader, together with the teachers in the various schools.

“The Zenana school among the Moham-medans has been very satisfactory. The Hindoo school has been established only some two months, and furnishes a commencement for a kind of work among the Hindoo women of the city, which they have tried previously to commence. The boys’ school remains about stationary in numbers, and they are making good progress.”

“They receive grants in aid from Government for all the schools, which is allowed on condition that the mission expend upon the schools double the Government grant, and as much more.

“At Seetapore and Luckimpore the work is progressing much as in other places. At Bahraich two interesting girls experienced religion, and entered into the enjoyment of the blessing of perfect love. A young man was baptized among the first fruits of this mission. The report for the remainder of this district indicates great prosperity.

“The report of Moradabad district shows that the year has been one of encouraging progress, and but for a famine which prevailed, their success would have been much more satisfactory. They are able to report some increase at every appointment and station, and have opened one new out-station. In short, the work of the district is reported as being in a more encouraging

condition than ever before. The native assistants are doing very efficient service. Every part of the work is being reduced to a regular system, and everywhere are seen signs of healthy growth in the churches and schools.

“The report for the year 1872 states that the Rev. J. D. Brown and wife have returned to their work in India, leaving in this country two little sons. They were accompanied by Revs. B. F. Cherington and wife and B. H. Badley and wife. They were also accompanied by Misses Louisa E. Blackman and Lizzie Pultz, who went out under the appointment of the Woman’s Foreign Missionary Society.

“Dr. Waugh’s return was delayed by the death of Mrs. Waugh.

“The Revs. S. Knowles, H. Mansell and F. M. Wheeler and their families hoped to return within the year.

“Steps have been taken by the General Committee and Board of Managers to secure the long needed accommodations of chapel* and school room in Moradabad, and in so doing they had been aided by His Excellency Governor Muir.

“Notwithstanding much suffering from the Deugue fever, and the debility occasioned by the climate, the mission in India has been prosperous. Rév. Brother Judd in

charge of Barielly station and Girls' Orphanage, reports that the work has not materially changed in form, though the amount is increased in some respects. For instance, where there were two Sunday schools they now have five, with an attendance of over three hundred scholars.

“The Girls' Orphanage is a very interesting part of the work. It is mostly managed by the ladies. Miss Sparkes, who is at the head of the educational department, is doing a good work, assisted by a staff of teachers that so far relieve her that she is able to do considerable Zenana work beside.

“The medical work carried on by Miss Clara Swain, is producing a very kindly impression, and hundreds of patients are treated every month. All have heard of the gifts by the Nawab of Rampore of a house and lands worth some \$15,000. A convenient and suitable hospital is being rapidly erected on this land by the funds of the Woman's Society. This medical work promises well as an agency of good in the work of turning this people to Christ.

“The Theological Seminary was commenced April 15th, 1872. The number of young men in attendance has been sixteen, of whom thirteen have received scholarship. Three local preachers attended during the 'hot season' term. Most of the students have made satisfactory progress in all their studies, and marked advancement in spiritual life.

“The Orphanage is represented as never having been in a better condition. There are 126 boys in the Orphanage, and nine in the boarding department, making in the aggregate 135, in addition to whom about twenty day scholars from the city school attend.”

In looking over the entire district for the year, we find that while in some places they have had great encouragement in the conversion of souls, in others they have had hard work with but little fruit.

On Lucknow District “the brethren are nearly all entangled with various kinds of enterprises, such as schools, literary work, building, medical and pastoral duties; all legitimate enough, but still necessarily standing in the way of that unremitting devotion to one calling, which the evangelist must maintain if he wishes to realize a high degree of success. They also labor under the disadvantage of having a large proportion of new missionaries, whose want of acquaintance with the native languages necessarily limits their usefulness. This difficulty, however, is being rapidly overcome, and a year from this time it is thought will not be seriously felt.”

“At Lucknow, Brother Messmore is in charge of the press, Brother Craven of the schools, Brother Janvier (native) of the Native Church, and Brother Thoburn of the English Congregation. In addition to the missionaries a large number of the members both European and native, assist in prayer meetings, Sunday schools and bazar preaching, and thus an extended work is carried on throughout the year. They have experienced much inconvenience from the want of a church.

“Brother Thoburn hoped to be able to give a detailed account of the work done by the press, but Brother Messmore’s health had not been good enough to prepare it. Two vernacular papers are issued from the press, one in the Persian character and one in Roman—Urdu.”

No mention is made of the work among the women of Lucknow, as it was supposed that a separate report would be sent to the Woman’s Foreign Missionary Society.

“At Cawnpore there are three boys’ and one girls’ school, one Zenana visitor, and two colporteurs. By the extensive spread of the truth through bazar preaching, and Bible distribution, they are planting seeds which will spring up into an abundant harvest when the showers of blessing come upon the field.”

Rev. E. W. Parker writes that "a few years ago when the war and confusion of the Sepoy rebellion terminated, there was but two native Christians in what is now the Moradabad District of the India Conference. Since that time churches have been organized, native preachers raised up, schools established, medical male and female assistants educated, and a great work commenced towards the Christianization of that portion of India. The number of missionaries has not increased, for almost at the beginning we had five in that field, but the number of laborers has multiplied ten fold. These laborers are scattered over a field about 150 miles in length and 100 miles in breadth containing a population of about 3,000,000. The medical helpers have been educated by Rev. J. L. Humphrey, M. D., at Nynee Tal, and by Miss Clara Swain, M. D., at Barielly. They have these assistants now at almost all the stations, and many of the out stations, although Dr. Humphrey at Nynee Tal has charge of the only organized medical mission in the district."

"The Zenana work, the girls' schools and all other work among the women is pro-

gressing and becoming permanent. A new church* was needed at Moradabad city.

“At Nynsee Tal the English service is very large during the hot season, and much aid and encouragement has been received from the friends of the cause there.

“At Paori all of the work is prosperous. Brother Wilson is erecting orphanage buildings for the Woman’s Foreign Missionary Society.

“At Bijnour the medical work among the women and the school work shows especial progress.”

WESTERN INDIA—FOUNDED IN 1871.

“The Board chronicle the opening of a new mission in the city of Bombay, a step taken in obedience to the manifest indications of Providence. The Rev. William Taylor, whose holy activity is such a marvel to the church, went to Bombay and preached the Gospel with such power that many were brought to Christ. A circuit was formed with preaching places, classes, local preachers, stewards, leaders, and all the machinery of Methodism, and the work was tendered to the Methodist Episcopal Church through the Missionary Society. The church was asked to send laborers, on condition that the Missionary Society should be at no expense farther than to provide transportation, the local church assuming the responsibility of their support.

* Since built and dedicated during the Summer of 1875.

“As the Board of Managers had no authority to create a new mission, and the case was one of great urgency, they voted an appropriation from the contingent fund, with the understanding that Bishop Harris would appoint two single men to the India Conference with instruction to stop in Bombay and work with Brother Taylor until the General Committee should act on the case. Bishop Harris appointed Brothers D. O. Fox and Albert Norton who sailed on the 4th of September. The General Committee fully approved the provisional arrangements of the Board and Bishop, and made an appropriation for the mission in India outside of the India Conference.

“The centre of this mission was fixed at Bombay. No statistics have been received, but accounts have appeared in the newspapers of the remarkable revival at Bombay, Poonah and vicinity. Six itinerants are describing Bombay Circuit, and they do not consider their work as designed for the English and Eurasian population alone, but for the people in India, European, Eurasian, Mahratta, Hindoo, nominally Christian, Pagan, or Mohammedan.”

The report of the India mission for 1874, informs us that “the mission was then vigorously manned, perhaps as much so as at any period of its history. Rev. D. W. Thomas and wife, Rev. J. H. Messmore, and

Rev. Dr. Waugh, were again upon the ground. The Conference had, however, been under the necessity of sparing from labors for the present, Rev. J. L. Humphrey, M. D., who remained too long at his post before seeking the much-needed relief. Brothers Humphrey, Wheeler, Wilson, and Weatherby, were transferred to conferences in this country, but if in the providence of God, their health is so restored as to admit of their return, they will be re-transferred. Never was the work in India more encouraging than now. In various portions of the field self-supporting churches have sprung up among the Eurasians, and these are greatly energizing our general work. The support of the native preachers by the native churches is also receiving due attention." We give the appointments for

KUMAON DISTRICT.

Thomas S. Johnson, Presiding Elder.

Nynee Tal, Charles W. Judd; English Church to be supplied; Paori, Joseph H. Gill; Eastern Kumaon, Richardson Grey; Palee, to be supplied.

ROHILCUND DISTRICT.

Edwin W. Parker, Presiding Elder.

Bareilly, John D. Brown, James H. Mess-

more; Bareilly Theological Seminary, Thomas J. Scott, principal; John Thomas, teacher, David W. Thomas, agent; Khera Bajhera, Isaac Fieldbrave; Shajehanpore, Boys' Orphanage and City Schools, Philo M. Buck, Horace Adams; Shajehanpore Station, Samuel Knowles; Budaon, Robert Hoskins; Philibeet, to be supplied; Moradabad, Albert D. McHenry, Jefferson E. Scott; Zahurul Hugg; Chandausi, to be supplied; Sambhal, to be supplied; Amroha, Hiram A. Cutting; Bijnour, Ambica Charu Paul.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Moradabad, Girls' Boarding School, Miss L. E. Blackmar; Zenana Work, Miss L. M. Pultz; Bareilly, Medical Department, Miss Clara Swain, M. D., (now in the United States); Girls' Orphanage, Miss Fanny Sparkes; Zenana Work, Miss Sarah Leming.

OUDH DISTRICT.

Henry Mansell, Presiding Elder.

Lucknow, Edward Cunningham; Native Church, James W. Waugh; Superintendent of the Press, Thomas Craven; Editor of Periodicals and Books, James Mudge; Seetapore, Fletcher B. Cherington; Hurdui, Sundar Lal; Gondah and Bahraich, Brenton H. Badley; Barabanki, Joel T. Janvier; Roy Bareilly, John T. M'Mahon; Cawnpore, Wallace J. Gladwin; Boarding School and Native Work, Henry Jackson; Allahabad, Dennis Osborne; Woman's Foreign Mis-

sionary Society, Lucknow, Girls' Boarding School, Miss Isabella Thoburn; Zenana Work, Miss Jennie Tinsley; Medical Department, Miss Nannie Monelle, M. D."*

They enjoyed a time of refreshing from the presence of the Lord during the visit of Bishop Harris, and Brothers Spencer, Houghton and Parkhurst, and closed a blessed series of district meetings during the Durga-Puga holidays and District Conference. Sinners had been converted, believers sanctified, and the exhorters and preachers baptized afresh for their work.

"The two new projects which were started at Conference, namely: the Cawnpore English Day and Boarding School, and the Native Work at Lucknow by the Woman's Foreign Missionary Society, have both prospered.

"There are two charges in Lucknow: The Native and the English, with at least five distinct kinds of work. The English Church is under the care of Brother Cunningham, and is growing spiritually.

"The Native Church under the charge of Dr. Waugh, who is also editor of the *Christian Star*, our Hindustanee Methodist Advocate. The church is growing in numbers, and is said to be the most intelligent native congregation in India."

The schools and press are under the superintendence of Brother Craven. The schools

* Since these appointments were made, Miss M. has withdrawn from the Mission.

are not advancing in the grade of scholarship, but are becoming more and more missionary in their character. The press continues to pour forth its streams of christian literature. A number of works have been issued beside the "Lesson Leaves" in English, Hindustani and Hindi; the *Sunday School Advocate*, in Hindustani and Hindi; and three papers, *Witness*, *Christian Star* and *Son of Moses*: the *Witness* is steadily increasing in circulation, and is even now the leading religious newspaper in India.

"The Sunday schools are not only marvelous in the eyes of all other missionaries in India, but they often astonish even our missionaries themselves. They can go to almost any part of the city and find boys in the streets who will sing with great spirit the Christian songs and hymns they learn in the Sunday school, and thus attract a crowd of hearers, to whom the missionaries preach the Gospel.

"The woman's work has several departments, and is carried on vigorously.

"Miss Thoburn is at the head of the Ladies' Home, with Miss Tinsly and Miss Dr. Monell (since withdrawn from the mission) as associates, and Miss Rowe and Mrs. Mooney, assistants. She is also principal of the Girls' Boarding School. There are

six Bible women and four assistant teachers in the school.

“Miss Thoburn mentions that Zenana visiting has increased interest, and access been gained to some houses heretofore closed against all endeavors to enter. Mrs. Craven and Mrs. Mudge have the oversight of the girls' schools.”

Miss Monell writes of the medical work, that “within the eight months of her work there, she has attended four hundred and one patients, and filled five hundred and seventy prescriptions, and been called to houses never before entered by a Christian. Of Seetapore, Hurdui, Gondah, Baraich, &c., the usual appointments have been kept up. Sunday and day schools are well attended, and increasing in interest; enquirers sometimes coming in from forty miles distance to ask questions about Christianity.”

“Bible women reading the Scriptures and distributing religious reading, preaching at bazars and villages, together with camp preaching at melas, (fairs,) keep the machinery in such motion that accessions are of frequent occurrence. The missionary at Roy Barielly has had a stormy year, but succeeded well.” He reports that “there has been at least one hundred villages visited, and the Gospel preached to them. The

sales of books are larger than ever before. The day school has increased from eight to fifteen. The most important event to the little church there is the return of Altaf Masih, an exhorter, to Mohammedanism, which so encouraged the followers of Islam that they began to organize Sunday schools, not to collect new children, but to break up ours. The result was a very great falling off of the scholars, but this was soon counteracted by the strenuous efforts of the missionaries. Cawnpore was divided into two charges by Bishop Harris, at the session of the last Conference. Brother Gladwin had charge of the English Church, and Brother Jackson the Native Church and the English boarding and day school. This school had grown so as to absorb all Brother Jackson's time, and he wished to be relieved of the native work the next year."

Brother Osborn writes of Allahabad:—

“That the week-day prayer meeting has been held in several localities with gracious success in the conversion of souls. During the year the missionary in charge of this station, has preached in the adjacent stations of Chunar and Futtepore with success. He has also organized a church at Agra, numbering thirty-six members and probationers, according to the discipline of the M. E. Church. The churches at Allahabad and Agra are entirely self-supporting, the

former furnishing one hundred rupees per month, the latter sixty.”

BOMBAY AND BENGAL.

Rev. William Taylor, Superintendent.

MISSIONARIES.

J. M. Thoburn,	James Shaw,
George Bowen,	George H. Gilder,
Daniel O. Fox,	Christopher W. Christian,
Albert Norton,	Charles R. Jeffries,
Wm. E. Robbins,	Clark P. Hard,
John E. Robinson,	Frank E. Goodwin.

“This work has not been known for two successive years by the same title. It was begun by Brother Taylor some three years since at Bombay, and spreading rapidly was known as ‘India Beyond,’ that is, beyond the bounds of the Conference. Last year it was entitled ‘Western India,’ but farther changes and advances have led to the designation as above, for the present year. The re-admission by the India Conference of Brother Taylor to the traveling connection, and the transfer and admission of the other brethren to the Conference, places this work in a new and more interesting relation. The laborers there are in fact missionaries sent out by the India Conference to the ‘regions beyond.’ Their connection with the Conference, and the sending of Dr. Thoburn down into the Bengal presidency, demonstrate that in India, the work is esteemed one, and

that in the field itself there are no antagonisms. The only peculiarities that exist, are, that the work is largely among the British residents and Eurasians, and is all of it self-supporting.

“We have not been favored with statistics, but we know in a general way, that the results have been such as to gladden all Christian hearts.

“The appointments designated in the minutes are Bombay, Callian, Egutpoora, Poonah, Sanowhe, Dexale, Bhasawal, Nagpore, Jubbulpore, Calcutta, Dinapore, etc., which is suspected to mean a wideness of field, an extent and independence of labor quite peculiar of the field and these heroic adventures for God.”

The latest line from Dr. Thoburn is to the following effect, dated at Calcutta, December 10th last. He says:—

“Our work here is in a prosperous state. We have taken a lease of the largest theatre in the city for Sunday evening services, at a cost of \$150 per month. God gives us all the money we need. The theatre proves too small for the congregation. We begin to think that God would have us build a new church, and are asking his guidance in the matter. It will cost a very large sum to build such a place as we need, but He who has led us thus far will give us the silver and the gold when his work demands it.

“Brother Taylor has called for yet more men, and in response to the call the Revs. Clark P. Hard, John C. Robinson and Frank Goodwin, have been sent to his assistance.”

Brother Taylor is now in the United States and during the past summer has visited many cities, villages, and camp meetings in Central New York, where his description of his work in the East has created an interest and enthusiasm unknown before.

He will return again to Bombay to still win trophies to his master's cause. He is the right man in the right place. From the time he first sang up his congregations on the plaza in San Francisco twenty-five years ago, till the present, his career has been one of unparalleled success. Is it not because he gives God the glory and disclaims all personal instrumentality? May his useful life long be spared, and his labors ever attended with as great success.

We cannot better conclude the description of our India Mission than by giving the last appointments of the Conference:—

KUMAON DISTRICT.

Charles W. Judd, Presiding Elder.

Nynee Tal, C. W. Judd, Thomas Gowan;

English Church, N. P. Cheney ; Paori, Jos. H. Gill ; Eastern Kumaon, Richardson Gray ; Palee, to be supplied.

ROHILCUND DISTRICT.

Edwin W. Parker, Presiding Elder.

Barielly, J. W. Waugh ; Theological Seminary, David W. Thomas, principal, J. W. Waugh, senior professor, John Thomas, teacher ; Khera Bayhera, Isaac Fieldbrave ; Shajehanpore, Boys' Orphanage and City Schools, Philo M. Buck ; Shajehanpore Station, Samuel Knowles ; Panahpore, Horace Adams ; Budaon, F. M. Wheeler ; Moradabad and Chandusi, George H. M'Grew, Zahur ul Hugg ; Sambhal, Sundar Lal ; Amroha, Hiram A. Cutting ; Bijnour, Albert D. M'Henry ; Agent for Theological Seminary and Cawnpore School, J. T. Scott.

OUDH DISTRICT.

Edward Cunningham, Presiding Elder.

Lucknow, English Church, Jas. H. Messmore ; Native Church, John Rogers ; Superintendent of the Press and Lucknow City Schools, Thomas Craven ; Editor of Lucknow *Witness*, James Mudge ; Seetapore, J. E. Scott ; Hurdui, A. C. Paul ; Gondah and Baraich, Brenton H. Badley ; Barabanki, Joel T. Janvier ; Roy Barielly, John T. M'Mahon ; Cawnpore, Henry Mansell ; Cawnpore Memorial School, Henry Jackson ; Allahabad Circuit, Dennis Osborn.

BOMBAY, BENGAL AND MADRAS MISSION.

William Taylor, Superintendent.

BOMBAY DISTRICT.

George Bowen, Presiding Elder.

Bombay, William E. Robbins, George H. Gilder, John Blackstock; Poona Circuit, Daniel O. Fox; Scind, Frank A. Goodwin; Central India, M. H. Nichols.

CALCUTTA DISTRICT.

James M. Thoburn, Presiding Elder.

Calcutta, P. M. Murkerzi; Calcutta, Seamen's Church, T. H. Oakes; Darzeeling, C. W. Christian; Agra, D. H. Lee; Merut, to be supplied.

MADRAS DISTRICT.

Clark P. Hard, Presiding Elder.

Madras, C. P. Hard; Bangalore Circuit, James Shaw, W. E. Newton; Secunderabad Circuit, John E. Robinson, W. T. G. Curtiss; Bellary, to be supplied; J. D. Brown, transferred to Central Pennsylvania Conference; E. S. Johnson, R. Hoskins, W. J. Gladwin, F. B. Cherington, supernumeraries.

WOMAN'S FOREIGN MISSIONARY WORK.

Moradabad, Zenana Work, Miss L. M. Pultz; Moradabad, Medical Work, Miss

Julia Lore, M. D. ; Paori, Garhwal, Miss L. E. Blackmar ; Barielly, Medical Work, Miss L. H. Green, M. D. ; Barielly, Girls' Orphanage, Miss Fanny Sparks ; Barielly, on sick leave, Miss Clara Swain, M. D. ; Lucknow, Girls' Boarding School, Miss Isabella Thornburn ; Shajehanpore, Miss Jennie Tinsly."

BULGARIA.

MISSION FOUNDED IN 1857.

“The Bulgarians are an Asiatic people inhabiting a country lying south of the Danube, in Turkey in Europe. They are of a mild, contemplative, religious turn of mind, and of the Greek Church. They have long felt themselves oppressed by the Greek priesthood, and repeatedly applied to Protestant missionaries to come to them with the pure, simple, evangelical word, and with schools for their youth. The Methodist Episcopal Church was invited to occupy this field, and the incipient steps taken by preliminary inquiries and appropriations. But they awaited the men who were to be found, and appointed by the Bishop.

“These at length presented themselves in the persons of the Rev. Wesley Prettyman and Rev. A. L. Long, who offered themselves for the work, were accepted, and with praiseworthy promptness and dispatch sailed directly for Constantinople, where they arrived in September, 1857.

They were kindly received by the Board, and accompanied by Rev. Mr. Bliss, one of the Board, on a tour of observation in Bulgaria with a view to selecting an eligible central position for their mission. The result of their exploration was the selection of Varna and Shumla as mission stations. The first to be occupied by Brother Prettyman, and Shumla by Brother Long. The next intelligence chronicles the removal of Brother Long from Shumla to Tirnova, and that of Bro. Prettyman to Shumla, and the return of Rev. F. W. Flocken to Tultcha. The missionary force had been increased by having Mr. Milanovick, native assistant at Shumla; Gabriel, colporteur and assistant at Tirnova; Ivan Ivanovich, native helper at Tultcha.

“The Board was disappointed in not receiving reports from missionaries in Bulgaria for the year 1861, but the correspondence during the year, shows good progress in the mission, particularly in the acquisition of the language. The brethren at that time all preached readily in the Bulgarian tongue, and Brother Long had a hall fitted up for public service in Tirnova. Brother Prettyman had also a hall in Shumla, and Brother Flocken his school premises in Tultcha.

“Next to the complete acquisition of the language, the raising up of native Bulgarians as assistants in the mission, was regarded as the most marked event of the year. And though the missionaries were disappointed

in regard to the reinforcements they expected, they were grateful for the aid of such efficient co-workers.

“The Rev. J. P. Newman paid the mission a visit this year, which was very highly appreciated.” In the report for the succeeding year, the brethren regret to say that they have made but slight advancement, but still are not without encouragement, as evangelical truth was gaining position and influence with the people.

In the report for 1866, we find that the arrangements of this mission as made and published a year before have not yet gone into full effect.

“Brother Wanless had taken up his residence at Rustchuck, and was engaged in studying the Bulgarian language. Brother Flocken, with Brother Long’s approbation, remained in Tultcha to arrange the work for the next year, with a view of holding it as an out-station, to be supervised from Rustchuck, which was expected to be the centre of our Bulgarian mission in Bulgaria.

“During the last year a remarkable revival had taken place in Tultcha and vicinity among a religious sect of Russians called Lipovians. A small church composed of twenty-one members had been formed. God had raised up one of their number who it was thought would be an apostle to his own people, working under the supervision of the central mission at Rustchuck.

“Thus the main intent of instituting the mission to the Bulgarians will be kept steadily in view; and at the same time the work that seems to be revealing itself among the Russian Lipovians, may spread into Southern Russia by the preaching of native preachers, and under the general supervision of the mission at Rustchuck.

“In the spring following, Brother Flocken expected to remove with his family to Rustchuck, having made provision for the work in and around Tultcha, and with Brother Wanless, would form the entire mission in Bulgaria.

“During the year it was expected that an additional missionary would join the mission, and commence his work as directed by the General Superintendent.

“The future of the mission was brighter and more promising; not only because of the forming of a living church at Tultcha, but because of the firmer and livelier faith of the brethren who were engaged in the work.”

The report of 1871 states the recall of Brothers Flocken and Wanless, and expresses doubt as to the continuance of the mission. But the General Missionary Committee advised that it be not abandoned, and made an appropriation to sustain it.

“Dr. Long, superintendent of this mission, is still resident in Constantinople, and

is professor in Roberts College. This position detaches him from the usual work of a missionary, but at that central point, in addition to his work in the department of education and christian literature, he is able to preach to the Bulgarians who visit the city, and to exert a christian influence over many young men. The Bishop has returned Rev. F. W. Flocken to the scene of his former labors, and in company with Rev. Henry W. Buchtel and wife, he sailed on the 18th of February, 1873.

“Dr. Long visited the mission out-posts early last summer, and made a thorough inspection of the work among the Russian converts. He expressed the opinion that they suffered for want of more direct supervision exercised by one capable of speaking their language. Brother Flocken’s return meets the want. It was believed by the general Missionary Committee, that the times were more favorable for evangelistic efforts in Bulgaria, and that new doors were open to our brethren who had gone forth from among us.”

In the report for 1874, we find the Rev. F. W. Flocken, superintendent; native assistants, Gabriel Elief, Demitry Petrof, Dimitry Marinof; native helpers, Jordaky Zwetkof, Tador A. Nicoloff, Dimitry Mattief; female helpers, Mrs. Clara Proca, Mrs. Magdalena

Elief. Four native young men are preparing for work in the mission. Bulgaria is considered one of our most inviting fields, but from the beginning has been unfortunate.

“When in 1872, the mission was re-organized, it was the intention of the Board to prosecute the work vigorously, but circumstances have so controlled the action of the Bishops, that Brother Flocken is yet alone. Despite the embarrassments of the treasury, it was thought that two young men must be sent him in the spring.

“Several native Bulgarians are taking a Theological Course at Drew Seminary, and will, doubtless, at no distant day, enter the field. Brother Flocken will doubtless rejoice when he shall receive the help for which he so earnestly calls.”

ITALY.

COMMENCED IN 1871.

There has probably never been a foreign mission established which encountered more opposition than this. "When it was known that some of our missionaries had taken a room, and were about to commence preaching, there was general alarm. The priests and the faithful, by an address multitudinously signed, appealed to the mayor to forbid the Protestants and the erection of a 'pulpit of pestilence.' The official endeavored to prevent them by threats, but when it was seen that they were not to be intimidated by them, the Catholic populace threatened to mob the proprietor of the hall, to burn the house and preacher, and to club all adherents."

But the Superintendent, Rev. Leroy M. Vernon says:—

“Fettered by our appropriation, we have been unable to extend the work into parts where opportunity and desire would have carried us. But in the stations already established our cause has become more firmly rooted, and in most cases encouraging progress has been made. Our mission has made its way to recognition as an institution of the country, and has acquired a consideration and influence not to be despised.”

Though this mission has been in operation but four years, they have four very promising students preparing for the ministry, and rendering what aid is practicable; and two of their ministers were ordained during Bishop Harris' visit at Bologna. We give the statistics:—

“The Gospel is now preached regularly every week in fourteen different places; the working force consists of twelve Italian preachers, five of whom are ordained, four students, one colporteur, and the superintendent. The members and probationers aggregate about six hundred. These are

trophies of grace, sheaves of God's own gathering; and by these first fruits, we are stimulated to look forward by faith to the day when the entire whitening field shall come bending to the sickles of eager reapers."

MEXICO.

ORGANIZED IN 1872.

MISSIONARIES.

Rev. Wm. Butler, Superintendent.

Rev. Wm. Cooper,

Rev. C. W. Drees,

Rev. J. W. Butler,

Aided by twelve native assistants and two missionaries of the Woman's Foreign Missionary Society.

In the language of the report, "this mission is able to report at the end of another year a marked advance on the work accomplished a year ago. Our missionaries are preaching the Gospel among a people numbering over eight and a half millions, and occupying a territory of eight hundred and two thousand, four hundred and sixteen square miles. The language of the country

is Spanish, its religion is Catholicism, and its education is ignorance.”

“The centre of our mission has been fixed in the city of Mexico. In that city places for preaching have been opened at five separate points.

“Our missionaries there work unmolested under the protection of a liberal government and amid the general prevalence of religious freedom ; and during the past year the increase of the average attendance upon religious services in the city of Mexico alone, has been sixty per cent.

“Under the auspices of the mission four day schools have been established, with an attendance of sixty-two boys and girls. There are also three Sabbath schools in which ninety-three pupils receive instruction in the Scriptures. We have twenty-three orphans, eleven of whom are boys, who are being trained for God and Mexico. It is hoped that from these may come some of those who shall form the native ministry.”

Dr. Butler adds :—

“It is a noble commencement truly, for the first twenty months of labor and liberality expended, and ought to intimate a glorious future.

“Our work in Mexico has met with such success, and attained such proportions, as to challenge the hearty support and confidence of the church.”

JAPAN.

COMMENCED IN 1872.

R. S. Maclay, Superintendent.

(Formerly of the China Mission.)

MISSIONARIES.

Rev. John C. Davison,
Rev. Merriman C. Harris,

Rev. Julius Soper,
Rev. Irvin H. Correll,

ASSISTANT MISSIONARIES.

Mrs. Lizzie S. Davison,
Mrs. Frank D. Soper,

Mrs. Henrietta C. Maclay,
Flora B. Harris,
Jennie L. Correll.

MISSIONARIES OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

Miss Dora Schoonmaker.

APPOINTMENTS.

Yokohama—R. S. Maclay, I. H. Correll.

Yeddo—Julius Soper.

Hakodati—M. C. Harris.

Nagasaki, J. C. Davison.

Woman's Work in Yeddo—Miss Dora Schoonmaker.

Missionaries.....	5
Assistant Missionaries.....	5
Missionaries of W. F. M. Society.....	1
Value of Mission property.....	\$4000
Members in full connection.....	2
Probationers.....	6
Total Agents of Miss. Society.....	11
Adult Baptisms during year.....	2

The beginnings of this work are certainly of a nature to fully satisfy the interest that has been manifested with reference to it.

Readers will please bear in mind that this brings the accounts of the missions down to 1874, and changes are constantly occurring.

A mission was established in Oregon in 1834, which was classed with the Foreign Missions in Dr. Strickland's "History of Missions," but as it was numbered with the Domestic Missions some fifteen or twenty years after, we have not attempted any description of it.

A mission was also organized in Texas in 1837, but was so soon classed with Domestic Missions, that we have made no mention of it.

CONCLUSION.

Our church has been most fortunate in the selection of men to found her Foreign Missions. They have been men who could take in the situation at a glance, and ascertain where the labors and offerings of the church would be most effective for the success of the Gospel; and with scarcely an exception have they been obliged to change their *opinion*, or their *location*. And the fact that in some instances they have been called the second time to the same office proves their entire adaptability to it.

When editors of *secular* papers acknowledge the benefits that have accrued to the world and science through the labors of missionaries, while at the same time they have lighted the fires on the altars of education of both mind and heart, they can but acknowledge that *missions pay*.

But while according the meed of praise to our missionaries who have so long been laboring under the auspices of the Parent Missionary Society, we would not be unmindful of what has been accomplished by the Woman's Foreign Missionary Society. Although as a society it has had so brief an existence, it has been endorsed and adopted by the General and Annual Conferences; has called out the talent and executive ability of many distinguished and highly educated ladies which would otherwise have lain dormant; has aroused so great a liberality and enthusiasm that some of our devoted sisters have given by the *thousand* instead of *hundred*; has established a paper which disseminates intelligence of our Foreign Missionary work far and wide; has sent out two of our representatives to South America, eight to China, eight to India, one to Japan, and two to Mexico, besides still others under recent appointment; has contributed considerable towards the support of Bible Readers abroad, and conducted its financial affairs in such a way as to be enabled to liquidate all its debts, and be able to respond to new calls.

It may be a satisfaction to many to know that our Foreign Missionaries have homes that are indeed home-like, with musical instruments, and labor-saving machinery (as sewing machines;) have help sufficient to attend to their domestic affairs that their time may be employed to the best possible advantage; have their Mountain Sanitariums to which they can resort to recuperate their wasting energies, which so soon succumb to an intense solicitude for souls, over-taxation, study, and the enervating influence of tropical climates, and at the expiration of ten years, or perhaps less, spend a year or two at home for rest and representation of their mission. In short, the work of a Foreign Missionary is so facilitated that the personal sacrifice is not to be compared with that of the time of their first establishment.

Would that I could have given a brief sketch of the heroic women, who, in the earliest days of our Foreign Missionary work, crossed mountains on horse-back, when at almost every step their lives were threatened by hostile Indians; endured the slow and tedious process of sailing vessels

ere steam was applied to ocean navigation, and were obliged to double Cape Horn ere the Panama Railroad was constructed, to reach our Western missions, and double the Cape of Good Hope ere the Suez Canal was built, to reach our Eastern ones; left homes of comfort and luxury for such shelters as could be extemporized until homes could be prepared for them, and exchanged cultivated and refined society for that of the untutored heathen;—but I have not the records before me, and leave it to other and abler pens.

Those that have followed me through this review of our Foreign Missions will have seen that they were founded in *faith*, and nurtured by *hope*, and watered by *tears*, and sustained by *prayers*, until irreligious men of almost every nation have acknowledged their potency and invoked their aid, and can say with me—

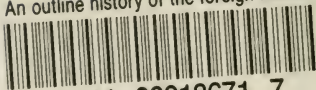
“Lord give us such a faith as this,
And then what e'er may come,
We'll taste e'en here the hallowed bliss
Of our Eternal home.”

Then let us live and labor for heaven; let earthly objects recede from our view, and heavenly objects brighten on our vision; let us count no sacrifice too great to win some trophies to our Master's cause,—only let our spirits at last be *glorified spirits*, and our companions for eternity the *ransomed of the Lord*.



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